

**FRIDAY SERMON OF IMAM ZAFRULLAH DOMUN**

**13 MAY 2011**

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

We are in the month of May. Usually in *Jamaat Ahmadiyya* during this month they celebrate *Khilafat Day*. This practice started in 1956/7 when apparently there were new threats on *khilafat* as practiced within the *Jamaat*. Some of you might recall that it was the time when the late son of *Hazrat Molvi Nooruddin*, the first Successor of *Hazrat Masih Maood<sup>as</sup>* was forced to leave *Rabwah* following the orders of the second caliph. Anyhow from what we have understood the events did not take place as have been recorded in *Tarikh Ahmadiyyat*. But the fact is that it is by that time that it has become customary within the *Jamaat* to organize *Khilafat Days* to remind the members of the blessings of *Khilafat*. This indoctrination has been so well carried out that most *Ahmadis* have come to believe in *Khilafat* as if it is an additional belief of a Muslim.

Moreover some ignorant people within the *Jamaat* who want to control the mind of others have gone so far as attributing extraordinary powers to the caliphs. They want the people to believe that caliphs do not make mistakes because they are guided by Allah. But there is nothing which is further from the truth. The lovers of *khilafat* have been doing everything they could to prove that the system of *Khilafat* has been reinstated within *Jamaat Ahmadiyya*. In fact a majority of the members of *Jamaat Ahmadiyya* have been made to believe following explanations given by the caliphs that *Khilafat Ahmadiyya* is a continuation of *Khilafat Rachida* that started with *Hazrat Abu Bakr Siddique<sup>ra</sup>* and ended with *Hazrat Ali<sup>ra</sup>*. Although after *Hazrat Ali* there were a lot of turmoil in the world of Islam, Muslim historians believe that *Omar bin Abdul Aziz* who was caliph from 717-719AD was a righteous caliph.

In my past sermons I have told you what were the declarations of *Hazrat Abu Bakr Siddique* and *Hazrat Umar* when they assumed the responsibility of *khilafat*. *Hazrat Abu Bakr Siddique* made it clear to the people that if he deviated from the *Shariah* they should not obey him. He did not tell the people that as caliph all his decisions will be *ma'roof* and hence they had to be obeyed. He made it clear to the people that they have to be vigilant and check what he did in the light of the *Shariah*. He was humble enough to accept that he could be corrected. Of *Hazrat Omar* we are

aware how at times he accepted his mistakes and made amends. In the Arab society of the 6<sup>th</sup> century was laid the foundation of the relationship that should exist between the ruler and the ruled and later on the Europeans copied and made their own contributions to improve these practices. However with the so-called restoration of khilafat through Jamaat Ahmadiyya the rules have changed. They want people to believe that caliphs do not make mistakes and whatever they decide is right. Nothing can be farther from the truth! If such ideas could have been tolerated in early twentieth century India it is not one of the universal values of Islam.

Today I will relate to you what Hazrat Umar bin Abdul Aziz<sup>ra</sup> said when he became caliph. I have taken this incident from the book “Anecdotes from Islam”. On page 124 it is written:

“The Cathedral Mosque of Damascus was the scene of considerable excitement and speculation. Princes, Viziers, Generals amirs and Sheiks – all were present there. The late caliph Suleiman had left the nomination of his successor in a sealed cover and the cover was to be opened publicly in the mosque. All present were eagerly waiting to see the contents of the curious cover.

The officer with whom the precious document was entrusted broke the Imperial Seal, read the letter and announced that Omar II had been nominated Caliph. The great gathering received the news with loud acclamation. But in the midst of the universal rejoicing Omar II alone was found sad and silent. The gathering gazed at him with wonder. Omar stood up and said, "Friends, this is a mere nomination; it is not an election, far less an appointment.”

The assembly cried, out, "But we support this nomination on behalf of us all; we want you." Omar said again, "My deep thanks to you all. But to accept or to reject this nomination lies entirely with me. The work of looking to the welfare of the millions of the subject is a tremendous responsibility. I am feeling nervous to undertake it. I would request you to elect a worthier man."

"There is none worthier than you in the Empire," cried the assembly again. "You must accept the burden; there is none else who can bear it." Omar said. "All right, I am prepared to accept the responsibility, but only on one condition: you will lend me your support when I am in the right and you will point out my error when I go astray: and if necessary, you will not hesitate to oppose me."

"We are all agreeable-we are all agreeable," said, the gathering joyfully and took the oath of allegiance.

The Caliph advanced towards the Imperial Palace. Twelve thousand soldiers stood in two rows on his two sides. The Caliph looked up to the General enquiringly. The General

saluted him and said, "These are your Majesty's Bodyguards." The Caliph answered, "If the love of my subjects fails to protect my body, I do not want to protect it with the swords of my soldiers. Send away these soldiers to that part of the Empire where their services may be required for keeping peace among my subjects."

"It shall be done as your Majesty desires." Said the general and saluted him again. The caliph entered the palace and at once 800 servants and maid servants saluted and stood near him with hanging heads. The caliph again looked up at the vizier. The Vizier saluted him and said, "These are for serving your Majesty." The caliph answered "My wife's help is sufficient for me. All these are free to go wherever they like." The Vizier saluted the caliph and said "Your Majesty's command will be obeyed."

This is one of the rightly guided caliphs. He is considered among this group of caliph because he followed their policies. These caliphs made it clear to their subjects that it was their duty to point out to them their mistakes. They made it clear to their subjects that condoning even a caliph's mistake is not a good thing. Umar bin Abdul Aziz even told the people that they should oppose him when they see him straying from the right path. Now just ponder for a moment if the caliph sets the scene or the atmosphere of how he was going to rule in such a manner can anything but good come out of such a caliphate. By the Grace of Allah that is what happened. Hence we understand from History that those caliphs we call rightly guided, not divinely guided acted along the lines that we have described above.

Now one may rightly ask the following question: "How come that, in the presence of such noble examples, Ahmadiyya caliphs want their followers to just obey them even if they are doing wrong? We cannot find any explanation for such a teaching on their part. But we may conclude that this is a distortion of the teachings on the part of the leaders and a misunderstanding or even ignorance on the part of the followers as to what the true teachings of Islam are! Now if what we are saying is wrong we will appreciate if the caliph or even one of his Ulema were to explain the matter with reference to the Holy Quran and the teachings that we have received. But we know that they will not come forward because they are bankrupt as far as the understanding of the teachings is concerned. We do not take pride at all about our knowledge. We take pride in the fact that Allah has enlightened us about some matters which we would never have understood had we stayed within the mainstream Jamaat. It is quite unfortunate that within Jamaat Ahmadiyya members are not encouraged to speak their mind. People are taught just to toe the

line. As we have said before this type of thinking has impoverished the Jamaat spiritually although it might have a fat bank account.

Recently there was a Majlis Shoorah in the mainstream Jamaat in Mauritius. Some enlightened members of the Shoorah do think that the policy of the Jamaat which has been sanctioned by the caliph is against the teachings of the Holy Quran. For example some do believe that social boycott is the practice of the enemies of the Holy Prophet<sup>saw</sup> and it should not be imposed upon the members. But unfortunately they do not have any means at their disposal to make their voices heard and they would not dare to take such matters to the Majlis Shoora. They feel embarrassed that they have harassed their friends in a very unislamic manner but yet they are thoroughly handicapped and they cannot do anything at all. Could they summon the courage to tell their caliph through the Shoora that he is wrong? No. They are afraid lest he throws them out of his Jamaat which they think is the true Jamaat! They are paralyzed and they stay put. Yet they are telling the world that they can lead them to salvation. Their own salvation is at stake because they are afraid of someone other than Allah and yet they want others to believe that they can lead them. We have been pointing out to them their mistakes one after the other. Yet up till now there has not been even one single person amongst them who could dare to counter our arguments. They are like the blind and they are not the one to lead those who can see. Could Jamaat Ahmadiyya have produced such fainthearted Ahmadis? They are unable to stand for what they believe. They lack the knowledge to justify their unislamic deeds. They are being led astray and they think that they have khilafat and it will save them. As I have said previously the caliph himself will have to fend only for himself when his case will be presented in front of Allah.

Yet in the community of Muslims there should never be anything that would lead to perdition. The Holy Prophet<sup>saw</sup> is reported to have said “**my community will not agree on misguidance**”. That is to say the Muslims will discuss their matters of importance amongst themselves and they will be properly guided. Now the question is how that forum should be opened and how will it conduct its affairs. Should it go on as it has been doing during the past or should it innovate and create the necessary space where the people may voice their opinion in the light of the Shariah? Members of the Majlis Shoorah here and elsewhere fail in their duties if they conduct their business as they did before. Fundamentals are being questioned and they are supposed to provide the necessary guidance. They cannot just burrow their head in sand and ignore what is being said around them. The new generation of ahmadis should question the elders about the teachings that

they have received. They should be bold enough to understand the ins and outs of all our doctrines and they should strive to be totally convinced of what they believe. But we have to say it there is no one over there who can really explain all our precepts as Hazrat Masih has explained it.

It seems to me that in the mainstream Jamaat Ahmadiyya the belief in the concept of khilafat is similar to the Christian doctrine of the supremacy and infallibility of the pope. For those who might not be aware you should know that the pope is said to be the representative of Christ just like the caliph says that he is the Khalifatul Masih (caliph of the Messiah, namely Mirza Ghulam Ahmad.) In Christianity the pope is said to be infallible, that is he does not make any mistake. Unfortunately little by little throughout our history this idea started capturing the people's imagination and it has become what it is today namely that all the caliph's decisions are *ma'roof* (according to the Shariah). The institution of the papacy has survived more than 2000 years despite innumerable types of corruption and sins that they have been guilty of. This helps us to understand that the longevity of an institution does not necessarily mean that it has a divine origin or it has divine blessings. Institutions are run by men. They are able to survive and grow by the will of men. If an institution survives over time it is not a sign of its divine origin or that everything that it does is acceptable by Allah. Institutions do make mistakes and their mistakes have to be pointed out to them by those who are appointed by Allah for this purpose. Incha Allah we will speak more about this matter next time.