

FRIDAY SERMON OF IMAM ZAFRULLAH DOMUN

20 MAY 2011

After reciting the *Tashahhud*, the *Ta'uz* and the first chapter of *Al Fatiha* Imam Zafrullah Domun read verse seventy from chapter four of the Holy Quran and then he said:

In his sermon last week the Ahmadiyya Caliph spoke about the status of Hazrat Masih Maood^{as} as a prophet. He quoted one relevant extract from the Promised Messiah's books where he spoke about his status as a subordinate prophet to the Holy Prophet Mohammad^{saw}. According to the caliph the idea that Hazrat Masih Maood^{as} is a prophet of Allah is well rooted within the Ahmadiyya community worldwide. In other words Ahmadis have well understood what is the status of Hazrat Masih Maood^{as} when it is said that he is a prophet. Then, among other things the caliph said:

"Ahmadis accept the Promised Messiah (on whom be peace) so that their belief in God and the Holy Prophet (peace and blessings of Allah be on him) is further strengthened and they can witness the glory of triumph of Islam. It should also be remembered that without the status of Prophethood for the Promised Messiah (on whom be peace) there can be no Khilafat. Khilafat is borne out of Prophethood and is to operate on the precepts of Prophethood. The continuity of the system of the Ahmadiyya Community and the Khilafat can only be in the instance when we accept the Promised Messiah (on whom be peace) as a Prophet." (<http://www.alislam.org/friday-sermon/>)

From this extract we understand that according to the caliph if Hazrat Masih Maood^{as} were not a prophet there would not have been any khilafat. So, in order to justify the institution of khilafat, Hazrat Masih Maood^{as} has to be a prophet. This is how the Promised Messiah's teachings are interpreted by the mainstream Jamaat. But as far as we are concerned we agree that Hazrat Masih Maood^{as} is an *ummati* prophet as he preferred to call himself. Secondly we say that khilafat as it has been institutionalized in Jamaat Ahmadiyya is not the same khilafat that Hazrat Masih Maood^{as} has spoken about in many of his books. He made a distinction between divinely appointed caliphs, Imams or *Mujaddid* and leaders appointed by men who would be running the Jamaat in the absence of these divine appointees. The leaders of the Jamaat have adopted a system to which they have given the name of khilafat, But what Hazrat Masih Maood^{as} taught us was an all embracing khilafat that will go until the end of times. Moreover contrary to the beliefs of previous and the present caliph we believe that Allah may even raise some people within the Jamaat even to the ranks of prophet. We believe that the verse that I have just read keeps this door of a restricted prophethood wide open till the end of times. I will say more on this later on.

Hazrat Masih Maood^{as} has made it quite clear in his booklet "*The Will*".

“I have come from God as a manifestation of power, and I am the embodiment of a power from God; and after me there will be some other individuals who will be manifestations of the second power. So, in wait for the second power of God, you should gather together and pray. Every party of the righteous in each country should come together and pray constantly, so that the other power may descend from heaven and show you that your God is such a powerful God. Think of your death as at hand; for you know not when that hour may come.

After me, the righteous ones in the Jamaat, possessing pure souls, should take the bai‘at from people in my name. God the Most High wishes to draw towards His Oneness (*tauhid*) all those souls living in various parts of the world, be it Europe or Asia, all who are good in their nature, and to unite His servants in one faith. This is God’s purpose for which I have been sent to the world. You must therefore pursue this object, but with gentleness, display of high morals and much recourse to prayer. And until such time as someone arises having received the Holy Spirit from God, you must all work together after me.”

Therefore it is easily understandable from this extract that whatever the system that was to succeed Hazrat Masih Maood^{as}, irrespective of the fact of who would be in charge, Ahmadis had to expect the coming of those persons who would be guided by the Holy Spirit (*Ruhul Qudous*). Even Hazrat Molvi Nooruddin expected the manifestation of the second Power to take place later on. So if he expected it to come later on the second power (*kudrat sania*) cannot mean khilafat as explained by mainstream Jamaat Ahmadiyya because that khilafat had already manifested itself in his own person. As I have explained several times in the past the present Ahmadiyya caliph has not been able to throw up till now any light on the controversies that have appeared within the Jamaat with the appearance of new claimants to new knowledge and new interpretations of Ahmadiyya doctrine. Up till now his eloquence on this subject has been his deafening silence to broach the matter. He keeps his people in the dark. He refuses to address a controversial subject that has divided the Ahmadis and that many of them are wrestling with. Yet as caliph he is duty-bound to explain all matters concerning Ahmadiyya doctrine in the light of the Holy Quran and Hadiths and the teachings of Hazrat Masih Maood^{as} to the satisfaction of the members. The caliph avoids pronouncing himself on these controversial subjects.

As we have many times said in the past, in the writings of Hazrat Masih Maood^{as} he speaks of khilafat as a permanent gift given to the umma “for those who believe and do good deeds”. He did not prescribe this khilafat for the Ahmadis. But unfortunately this doctrine has assumed an immense importance in the belief system of Ahmadis. What has brought this about? It is the emphasis that has been placed on the importance of this system and a sort of infallibility that has accompanied it. But for those who are aware of Ahmadiyya History we all know too well how many grave mistakes have been committed by all the caliphs excluding perhaps the first one.

It is true that Hazrat Masih Maood^{as} came to usher in the era for the glory of Islam. He came to teach us the true Islam not the one that has come to us with additions and deletions made by the Ulema. With the help of divine revelation he helped us to understand the verses as they are without adding or subtracting anything from their meanings. He came to open our minds to new vistas of knowledge and not to start

gazing at our navels and thinking that we are the centre of the world. In his wisdom he taught us that Allah will keep sending His people to reform even his own Jamaat because Jamaats are like human beings. They lose their vitality with age and after some time they may speak some nonsense. There are many Ahmadis around the world who have become victims of the long arm of the Jamaat. Here in Mauritius we have spoken very often about how the Jamaat has been acting against its own teachings when it has tried to institutionalize a hate campaign against its own members. Instead of promoting love among the members of the Jamaat we know how it has spread hatred and divided families who were living peacefully together. Since a majority of the members of the Jamaat are unaware of the teachings of Hazrat Masih Maood^{as} they have vied with one another to make a display of the ugliness hidden in their selves. Instituted by the caliph, implemented by an unscrupulous amir, helped by bigoted members of the Amila and zealously obeyed by ignorant Ahmadis, the hate and destroy campaign in Mauritius has been a thorough success. Through this khilafat which has followed Hazrat Masih Maood^{as} members of the Ahmadiyya Jamaat has been forced to hate their fellow brothers and sisters whereas Hazrat Masih Maood^{as} came to teach us how to live together as brothers and sisters. Can we today say that this khilafat has brought about the glory of Islam? I would say that this khilafat has only helped the people to manifest the hidden ugliness of their character rather than manifesting the nobility that Hazrat Masih Maood^{as} came to teach us. Hence we will say that this khilafat as it has been institutionalized has not at all succeeded Hazrat Masih Maood^{as} in the true sense of the word. On the contrary it has gone against his teachings and hence it has not been on the precept (*minhaj*) of Prophethood at all.

Consequently what Hazrat Masih Maood^{as} said had to come about. He did not rely on this khilafat to preserve his or the teachings of the Holy Quran. He said that Allah will continue to send His own people to reform the Jamaat when it starts deviating from the right path. Unlike the caliphs he expected the Jamaat to decay. Today although no one will dare to declare it in public the Jamaat has entered a certain stage of decay. But Allah cannot leave the work of Hazrat Masih Maood^{as} undone. He came to teach the people to get rid of the bondage of sins and to worship their Lord as He should be worshipped. He came to teach mankind to live peaceably with one another and he wanted members of his Jamaat to live like brothers and sisters. To achieve these ends till the end of time there will be some members of his community who would be following his noble teachings. By the Grace of Allah we, members of Jamaat Ahmadiyya Al Mouslemeen are determined to devote our life to the achievement of these objectives. May Allah help us. Ameen.

Members of Jamaat Ahmadiyya Al Mouslemeen should see to it that Allah includes them in the excellent company of the Friends of Allah as has been described in the verse which I read at the beginning of my sermon. Its translation is as follows:

And whoso obeys Allah and this Messenger *of His* shall be among those on whom Allah has bestowed His blessings, namely, the Prophets, the Truthful, the Martyrs, and the Righteous. And excellent companions are these. (4:70)

This is the promise of Allah and no one is as sincere in the fulfillment of His Promise as Allah. If one reads the commentary of Hazrat Masih Maood^{as} on Sura Al Fatiha one can only marvel at the insight that Allah gave him into the Holy Quran. He has advised members of his Jamaat to remember these four ranks

of the recipients of divine favours each time that they read “Guide us to the right path , the path on those on whom you have sent Your Favours” in their daily prayers . He wanted us to join this group of the recipients of divine Favours. When the group of these people will increase definitely they will add to the glory of Islam. Members of Jamaat Ahmadiyya are here to join these “excellent companions” and to keep away from the company of those who “incurred Allah’s displeasure and who have gone astray”. But what are we seeing these days. When a group of Ahmadis declare that Allah has placed them with the first group of His Favorites, another group of Ahmadis (the majority) starts a campaign of persecution against them. They have shown their enmity because the first group has only accepted Allah as their Lord and they do not recognize any other Lord besides Him.

In the end of his sermon of last week the caliph quoted Hazrat Masih Maood^{as} as follows “

'Allah the Exalted has repeatedly informed me that He will give me much greatness and shall inculcate my love in hearts and will spread my mission over the entire earth and shall give my sect triumph over all other sects. People of my sect will acquire excellence in knowledge and spiritual cognizance to a degree that they will silence everyone with the light of their truthfulness and with their reasoning and signs.'

Several times in my sermons I have been saying that we are the real inheritors spoken of in this extract and we have challenged the mainstream Jamaat to discuss with us via the net or via YouTube on all controversial points. But up till now no one from the mainstream Jamaat has come forward to take up this challenge and to silence us. They are very vociferous in making declarations but they refuse to accept any challenge to their ideas. The missionary in charge in Mauritius and a group of his tried to challenge me here in Mauritius but they have had to make such a retreat that we do not hear at all from them. This reminds me of two verses of Hazrat Masih Maood^{as} in which he said “*Shariron par pare ounke sharareh fa subhanallazi akhzal aa'aadi*” meaning “ the evil of the evil ones fell upon themselves ; Holy is he who humiliated my enemies”.

As I have pointed out several times the previous caliphs known as the righteous ones had their ideas challenged by the Muslims. Today someone who says that he is appointed as caliph by Allah is being challenged on his words and yet he continues to remain silent. May Allah protect the Muslims from such leaders. Ameen