

FRIDAY SERMON OF IMAM ZAFRULLAH DOMUN

27 MAY 2011

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

Since 1957 Jamaat Ahmadiyya mainstream commemorates “Khilafat Day” on 27th May every year. In fact as I told you some time back during 1956 there were some problems in Rabwah with the eldest son of Hazrat Molvi Nuruddin^{ra}, Molvi Abdul Mannan saheb. The official version of what happened in those days has been reported in *Tarikh Ahmadiyyat* Volume 18. By the way *Tarikh Ahmadiyyat* is an 18 Volume history of Jamaat Ahmadiyya till the year 1957. In 2005 prior to his death, Molvi Mannan saheb published an interview in which he gave his version of those events. Of course these two versions do not tally. Anyhow prior to making an idea of what really happened, any student of history will have to delve deeper into the official papers in order to make a true assessment of the situation. As at today such an assessment is not available because all these papers are not on hand and one cannot rely only on *Tarikh Ahmadiyyat*'s version because it appears to be partial. Anyhow what happened in 1956 was that Molvi Abdul Mannan and his family was expelled from Rabwah on orders of the second caliph.

According to *Tarikh Ahmadiyyat* it appears that someone had reported that Molvi Abdul Mannan was thinking about becoming the next caliph and apparently he had said that “when the rein will be in my hand I will put you all in the right direction”(*Jiss waqt dunda mere haath mein aaya mein sab ko sidha karounga ya deikhon ga*) (*Tarikh Ahmadiyyat* Vol 18 Page 19). In July /August 1956 Molvi Abdul Mannan was invited to participate in a seminar at Harvard University in USA. During his absence someone whose name was Allah Rakha had been spreading the rumours about his becoming the next caliph. When the second caliph became aware of the relationship that apparently existed between Molvi Abdul Mannan and this Allah Rakha and the attitude of the latter he wrote a note which was published in *Al Fazl* of 25th July 1956 decrying the attitude of this person and the relationship that existed between him and Molvi Abdul Mannan. The caliph reminded the Ahmadis about Hazrat Masih Maood's revelations concerning the Promised son and told the members that they should decide whether they will have a relationship with him or with those who are wishing for his death.

As expected, members of the Jamaat immediately sent letters to the caliph expressing their loyalty and sincerity to the caliph and to the institution of khilafat. Eventually when Molvi Mannan came back to Rabwah in September 1956 he presented an apology. The caliph asked him to go and read all the papers and take notice of what has been said in his name and then to present an appropriate letter of excuse. But even by November that year Molvi Abdul Mannan would not present the letter of excuse as expected by

the caliph and the latter would announce his expulsion together with that of his brother Abdul Wahhab from the Jamaat in a message published in Al Fazl dated 29th November 1956.

In his speeches and writings the caliph would treat these incidents as attempts by the hypocrites to undermine the Jamaat. So in order to consolidate the establishment of khilafat he made a declaration in the Khuddam Ijtema of 21st October 1956 to the effect that Khuddam should from then on commemorate a Khilafat Day in order to help the younger generation to remain aware of the importance and blessings of khilafat. Among other things he said:

“Then you continue to commemorate these days till the end of times so that the respect and importance of khilafat within the Jamaat should be established. The caliphate of Jesus has been going on continuously for about 1900 years. May Allah make the caliphate of the Hazrat Masih Maood^{as} who has a greater rank than Jesus go on for ten thousand years. But this will be possible only if you strive to celebrate one day in the year for this purpose.....”(Tarikh Ahmadiyyat Volume 18 page 154)

The caliph would also specify the subject matter of the speeches that would be made on those occasions. He said that events of the khilafat of Hazrat Molvi Nuruddin should be the subject matter of speeches and members should be made aware of what he said about khilafat and what the Lahori group of ahmadis have been saying against him. Similarly he said his personal dreams and visions concerning which Allah showed him before the time of their happening and how they were accomplished showing that Allah's Help was with Khilafat, should be explained to the members of the Jamaat.

So this is the back ground of the Khilafat day that is being celebrated on this particular day around the world. The announcement for the celebration of this day was made in Al Fazl of 9th November 1956 and the first day celebrated was on 27th May 1957, that is, the following year. So this is how the importance of Khilafat has been drilled into the minds of all Ahmadis since a very young age. Many Ahmadis might not be able to tell you what the articles of faith are but they think that if they have khilafat they are saved. You will hear ignorant ahmadis tell you Khilafat is the be-all and end all of their existence. If they are attached to it they will be saved, but if they detach themselves from it they would be lost. See in the Jamaat of Mauritius how many people have been closely attached to khilafat but they have been committing such mistakes that might make them lose their soul if they have not already lost it already and if they do not repent.

Before making some more comments on these events I would like to tell you of another development which will have dire consequences for the Jamaat in the future. In the Jalsa Salana of 1956, on 28th December the caliph would continue to comment on these events which I have mentioned above. He presented to the Jamaat some means by which Khilafat Ahmadiyya would be preserved from all types of machinations in the future. He said previously he had said that on the death of the actual caliph the Majlis Shoorah of the Jamaat will elect the next caliph. But the recent turmoil within the Jamaat has shown that this measure was not the correct one and had to be changed. In view of the importance of what he said and how he said it I have translated the relevant extracts so that the members might

understand what was said. Explaining why his previous decision on the election of the caliph did not hold good he said:

“Some people have said that after the death of the second caliph we will make bai’at with Mian Abdul Mannan and not to anyone else. From this we know that these people have understood that even if two or three persons make bai’at with someone he becomes the caliph. From this it is also understood that there may be problems about succession within the Jamaat...even if such problems are created by either Ghulam Rasool Number 35 or by any other unknown person within the Jamaat. They will say that the caliph has been chosen and this will create anguish within the Jamaat. That is why I am cancelling that previous way of doing things which is rather a long process. I am proposing something which will be quite close. There is no doubt that we believe that it is Allah who makes someone caliph. But despite all this we cannot deny history that caliphs can become martyred like Hazrat Umar^{ra} Osmaan^{ra} and Ali^{ra} and khilafat can be terminated also as it happened after Hazrat Hassan^{ra}. According to the verse (24:56) that I just read to you Allah has made the establishment of khilafat within the Muslim community dependent upon certain conditions. The verse says that Allah has promised those who believe in khilafat and do the necessary actions to establish it that He will establish it for them. **So khilafat is a favour and it is not a prophecy at all.** If it were a prophecy then its inexistence after Imam Hassan would have falsified the Holy Quran. But since the Holy Quran has made it a conditional favour so we are now saying that since the general Muslims were not perfect Muslims in the time of Imam Hassan^{ra} and they stopped doing the appropriate actions to keep khilafat, Allah took back this Favour from them. So even if Khilafat no longer existed the Holy Quran was still true and was not false. The same situation is present now. If Jamaat Ahmadiyya is firm in its belief in Khilafat and will do the necessary efforts to keep it established, so Khilafat will stay within Jamaat Ahmadiyya until the last day as it is present amongst the Christians in the person of the pope until today although it has become corrupt. And I have already said that its corruption will have no effect on Ahmadiyyat..... (Tarikh Ahmadiyyat Volume 18 Page 158- Translation-paraphrase is mine)

Now allow me to make some comments on what he said. Most members of the Jamaat are not at all aware of this background. But they will repeat on end that Khilafat will stay with Jamaat Ahmadiyya forever. As I have said in one of my previous sermons what can be the use of a khilafat which ignores the basic commandments of the Holy Quran. According to the caliph Allah gives to the believers Khilafat because of their good deeds. But what is the use of a Khilafat which sows enmity between members of a family, which teaches its people to shun others which spreads hate in the community of believers. Moreover what the caliph says in this extract is diametrically opposed to what Hazrat Masih Maood^{as} said in his book *Shahadatoul Qur’aan*. In addition we should note how the caliph speaks about khilafat as a Favour from Allah and not a prophecy as is currently explained within the Jamaat. He knew quite well what he was talking about. He did not say like today’s caliph and ignorant Ahmadis that Khilafat has been established because it has been prophesied in the hadith related by Hazrat *Huzaiifa^{ra}*. Khilafat is a Favour of Allah and He can give it to whomsoever He pleases. However we understand also that the caliph did not at all tolerate the idea that Jamaat Ahmadiyya could become corrupt. But what do

we see and what have we seen? We have seen how it does not care to dispense Justice as if such a notion is alien to it. We have seen how corrupt people have been running the Jamaat here in Mauritius and elsewhere and all of them brazen facedly say that they do so to defend their foolish notion of khilafat. So what the caliph was saying in 1956 has not proved to be correct. He knew quite well that eventually the Jamaat will be tainted with some sort of corruption and it has been amply documented that this has been the case. Had the Jamaat shown more transparence in its dealings we would have known more but unfortunately this is not the case.

After making the above declaration the second caliph would go on to explain who would be allowed to participate in the election of a new caliph after his death. I will incha Allah speak more about this matter in my next sermon. But to finish I want to give you an extract from Hazrat Masih Maood^{as} about Khilafat. Take sometime later on and ponder over it and see whether what the second caliph said and what the Promised Messiah has said are in accord or not. Hazrat Masih Maood as said:

“.....It is as though, like a fantasy or a dream, the period of this khilafat was only for a mere thirty years and then after that Islam fell upon evil fortune forever. But I ask, can any virtuous person hold the belief that , in the case of Moses, his law and the period of his successorship undoubtedly lasted constantly for more than fourteen hundred years, but the blessings of the Prophet who is known as the “ most excellent of messengers” and the “best of prophets” and whose law extends to the Day of Judgment are limited merely to his own age and God did not wish that the fruits of his blessings should be manifested through spiritual khalifas for any length of time. Hearing such views make us shudder, but sadly such people are also called Muslims, who out of sheer insolence and slyness, bring such insulting words to their lips, implying that the blessings of Islam do not lie ahead at all, but rather they have been terminated a long time ago....” (*Shahadatoul Quran* page 37-translation from AAIIIL website).

So if an Ahmadi loves the TRUTH and he should love it and shun falsehood he should come forward and explain why this contradiction between what the Promised Messiah has said and what the second caliph has said. So should Ahmadis listen more to the second caliph or to what Hazrat Masih Maood as has said? Let them be bold enough to post an answer anywhere on the net and inform us about it.

But unfortunately we would be waiting for a long time for such a reply to come because there can be none. May Allah have pity of mainstream Ahmadis and their leaders for they have tampered with the real teachings that they were given. Incha Allah I will talk more about khilafat next week incha Allah.