

JAMAAT AHMADIYYA AL MUSLIMEEN

FRIDAY SERMON OF IMAM ZAFRULLAH DOMUN

03 JUNE 2011

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

Wa'dallahoul lazina aamanou minkoum wa amelous swalehaate la yastakhlefannahoum fil arze kamastakhlefannalazina min qablehim wa layomakkenan nalahoum dinahomoul lazirtaza lahoum wa layobaddelan nahoum mim ba'de khawfehim amna ya'bodounani wa laa youshrekounabi shay'a wa man kafara ba'da zaaleka fa oulaaeka homoul faaseqoune.
(24:56)

The translation of this verse is as follows:

Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors *from among* those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security *and peace* after their fear: They will worship Me, *and* they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious. [24:56]

As I said last week I will be speaking on the subject of khilafat in my coming sermons in order to inform members of our Jamaat and the world how the institution of Khilafat as understood by mainstream Ahmadiyya Jamaat came to acquire such a disproportionate importance in the Ahmadiyya belief system. Incha Allah in the course of these sermons I will strive to give you all the comments that Hazrat Masih Maood^{as} has made on this verse and one or two other verses related to khilafat and how what he said clashes with the current beliefs of Ahmadiis. Some people might think that we are the only persons who espouse the views that there is a discrepancy between what Hazrat Masih Maood^{as} taught us and current Ahmadiyya beliefs. But if someone tries to inform himself he just has to surf the net and he will find more information than he can ever read in his lifetime about different lines of thinking that have developed within Jamaat Ahmadiyya in recent years. And the attitude of the mainstream Ahmadiyya Jamaat and its leadership has been just to ignore these contrary viewpoints and to wish that such ideas do not influence their members. But the mainstream Jamaat has made no attempt up till now to refute the arguments that have been presented by the dissenters. Allah knows best why Mirza Masroor

as caliph prefers silence to arguments! And we all know that Hazrat Masih Maood^{as} said that his true followers will silence others by dint of their arguments! Could it be that mainstream Jamaat Ahmadiyya no longer has any true follower of Hazrat Ahmad^{as} to present arguments justifying beliefs as he did?

During the month of May this year almost all publications of the mainstream Jamaat has carried lengthy articles about Khilafat. Whether it is Al Fazl from Rabwah or from London or Al Badr from Qadian or Ansarullah Magazine from Rabwah and many others, all have carried in depth articles about the subject of khilafat as they understand it from the caliphs but almost nothing at all from Hazrat Masih Maood^{as} except that he prophesized that there will be khilafat after him as per their understanding. Incha Allah if I have some time I will speak about what they have said especially about all the attempts that are being made to prove that the khilafat of the fifth caliph was prophesized even from the hadiths of the Holy Prophet Mohammad^{saw}!!!

Anyhow for today I will continue from where I left off last week. The second caliph said in his Jalsa speech of 1956 that he was cancelling his previous instructions for the election of a new caliph and he was issuing new ones. So he increased the number of participants qualified to become caliph. He said that from then on a new group of persons would elect the new caliph. This new group included the nazirs and members of Sadr Anjuman Ahmadiyya Pakistan, all the secretaries of Tehrik Jadid and the living members of the family of Hazrat Masih Maood^{as}, friends of Hazrat Masih Maood who would get a certificate of Sahabi from Sadr Anjuman, the principal of *Jamiatoul Mobashshereen*, the Principal of Jamiah Ahmadiyya, the Jamaat's Mufti, the Amirs of the Jamaat of Sind and Punjab and East Pakistan (currently Bangladesh). In addition, the caliph included in the list all those amirs who completed two terms in office although at the time of election they were no longer amir. Similarly all missionaries who worked outside Pakistan for more than one year and had come back would also participate in the caliph's election if there were no complaints against them from the centre. Furthermore Chief Tabligh Missionaries who have worked in different parts of Pakistan were also included in the list.

The first time that these delegates got together was on 9th November 1965 for the election of the third caliph. Seventeen years later on 9th June 1982 a similarly constituted assembly elected the fourth caliph. Due to changes in circumstances and the world the fourth caliph added some more persons to the list, namely the amirs of all countries. This is how the previous amir of Mauritius participated in the election of the fifth caliph on 22nd April 2003. Since he was a participant he was eligible to become caliph. Just imagine the types of persons who participate in these elections.

Anyhow the second caliph said that all the delegates would have to make their own travel arrangements to be in the headquarters on time. The secretary of the assembly's responsibility is

to inform them and it is their responsibility to be present on time. If they were not, the election would follow its course. “And whoever will be chosen will become the caliph and whoever will oppose him will be a rebel” said the caliph. Then he said:

“And whenever the time for the election for a new caliph arrives and whoever is chosen according to the established procedures, I give him the glad news that if he has been chosen according to the established procedures, Allah the Great will be with him. Whoever will oppose him whether he is an important or an insignificant person he will be humiliated and destroyed because such a caliph will be there only to establish Hazrat Masih Maood^{as} and Hazrat Mohammad^{saw} instruction that Islamic caliphate should be established forever. So he should not be afraid because he will be there to fulfill the words of the Holy Quran and that of Hazrat Masih Maood^{as} and Hazrat Mohammad^{saw}.” (Tarikh Ahmadiyyat Volume 18 Page 160)

Therefore we see that the second caliph was the one to spell out the procedures for the election of a new caliph and at the same time he explained that the election of the caliph was to perpetuate Islamic caliphate. With the constant explanation of the objectives and blessings associated with the caliphate within the Jamaat, members of the Jamaat entrenched their beliefs about a divine caliphate and hence whatever the caliph did should be right. Such a reasoning has allowed for many abuses within the Jamaat that have been perpetrated because the people believe that the caliph is appointed by Allah and all his actions are just not to say *ma'roof*. Thus social boycotts, severing of relationship between kin, stoppage of Islamic greetings, hypocrisy, falsehood and misinterpretation of the teachings received have been allowed within Jamaat Ahmadiyya with the caliph's approval!

In that same speech the caliph would go on to explain that at the time when he became caliph in 1914 there were only 18 cents (*ana*) in the treasury. In fact an *ana* is the sixteenth part of a rupee. Moreover on the occasion of the death of Hazrat Masih Maood^{as} in 1908 there were only 1200 persons present. But in the Jalsa of 1956 when he was talking he said that there were 55,000 persons present and dinner was served to all of them. According to him the progress of the Jamaat in numbers and in money was the work of Allah. He concluded his speech by saying:

“So I give glad tidings to that person who Allah will choose as the third caliph that if he believes in Allah while he has been chosen, the likes of Mannan, Wahhab (names of the two sons of the first caliph) or Lahoris are nothing. Even if governments would oppose him they would be broken into pieces. Jamaat Ahmadiyya has nothing to do with the children of the first caliph. Jamaat Ahmadiyya has a relationship with Allah's caliphate and it will fight in front and at the back of that caliphate and it will not allow any bad

intentioned opponent of khilafat to come near it.”(Tarikh Ahmadiyyat Volume 18 Page 161)

So the virulence that we see in the caliph’s words has been perpetuated in mainstream Jamaat Ahmadiyya. Whenever someone says something that puts into question this khilafat as they understand it, the whole Jamaat will act against that person or group with the teachings that they have received. But we say again that from what we have understood from the teachings of Hazrat Masih Maood^{as} it is not at all this khilafat that was destined to keep Ahmadiyyat evergreen. The khilafat that Hazrat Masih Maood^{as} spoke about was not a khilafat that man had to establish and then declare that Allah has made it. The eternal khilafat that Hazrat Masih Maood^{as} spoke about was the one established whenever Allah speaks directly with someone through revelation and that person is made to stand up and say that he is from Allah and he has been given a mission. But before we come to what Hazrat Masih Maood^{as} has said let me finish with how the procedures for the election of the caliph was established within the Jamaat.

After the caliph’s Jalsa Salana speech of 1956, a Majlis Shoorah consisting of 341 members of all the Jamaats of Pakistan was held on 21st March 1957 and a resolution was passed along the lines expressed in the caliph’s directives.

In order to avoid that the name of someone who is not within the Jamaat is proposed all the delegates for the election of the caliph should swear as follows:

“Taking Allah as my witness I swear that I believe in Khilafat Ahmadiyya and I will not give my vote to anyone who has been expelled from the Jamaat or who is proved to be in league with the opponents of Jamaat Ahmadiyya”

The newly elected caliph before he takes the oath of allegiance from the people has to swear as follows:

“I swear by Allah that I believe in Khilafat Ahmadiyya and I consider all those who oppose Khilafat Ahmadiyya to be wrong. I will do my utmost to perpetuate Khilafat Ahmadiyya till the last day and I will strive to propagate Islam to the ends of the world. I will also take care of the rights of every Ahmadi whether he is rich or poor. I will see to it personally and collectively that the knowledge of the Holy Quran and the hadiths are taught to the men and women within the Jamaat. .”(Tarikh Ahmadiyyat Volume 18 Page 161)

Now, what can we comment on those new guidelines? They were made to protect the Jamaat against problems. Hence although there might have been people who might have proposed the name of Molvi Mannan for caliph, this possibility was nipped in the bud because Molvi Mannan

was no longer a member of the Jamaat who vowed allegiance to the previous caliph and he had been expelled. So the possibility of having any kind of trouble through this angle was completely eliminated.

Secondly once someone has been elected caliph he has to take the oath that he believes in Khilafat Ahmadiyya. Hence that person can never think of diverging from the path of his predecessors. He should be bent upon perpetuating the same. His mind cannot tolerate that there might be anything other than Khilafat Ahmadiyya and he would always be bent upon destroying all those who oppose Khilafat Ahmadiyya because that is what he has sworn to do. Of course no caliph could say on his election that he would not make the above oath. Were he to say so he would be immediately deposed and he would not be able to do anything. The proper way for him would be to go through the Majlis Shoorah and to change that resolution and replace it by another one which is more appropriate and which keeps open Allah's prerogatives in the appointment of His Representatives.

In fact the second caliph did approve a proposal of the Ulema which was as follows:

“As from now on these instructions will be in force for the election of a caliph except if with the permission of the caliph this matter is discussed again in the Majlis Shoorah and the caliph approves the proposal from the Majlis Shoora.”(Tarikh Ahmadiyyat Volume 18 Page 172)

But is there a caliph who has such a high *taqwa* quotient who would dare to take such a step? Or is there any such member of the Majlis Shoora whose *taqwa* quotient is so high that he might propose such a matter to the caliph without any fear for his Shoora membership? Hazrat Masih Maood^{as} has taught us that Allah will send his shadow (*zill*) in the Jamaat. He has taught us that the door for direct appointment by Allah will be always open till the last day. The second caliph himself has told us that Allah will send more prophets in the Jamaat. Can anyone from the caliph down to the Ulema explain how these people would be accepted by the Jamaat? We await the reply until our next sermon incha Allah.