

JAMAAT AHMADIYYA AL MUSLIMEEN

FRIDAY SERMON OF IMAM ZAFRULLAH DOMUN

01 JULY 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]

We will continue with the subject that we have been talking about in our recent Friday sermons, namely Khilafat according to Hazrat Masih Maood^{as}. Contrary to the majority of Muslims, Hazrat Masih Maood^{as} has taught us that Allah wishes to give to all Muslims “who believe and do good deeds” all the blessings that were given to those who came before them. He has taught us that by understanding and sincerely asking for the straight path (*siratam mustaqeem*), Muslims are in fact asking Allah to grant them the promised favours. In one extract from his writings he says:

“What has befallen these people; why do they not understand? Is the prayer taught in the Quran: Guide us along the straight path, the path of those on whom Thou hast bestowed Thy favours; a meaningless phrase and mere verbiage? Is that favour illusory? Has God played upon our credulity and does He plan to keep His true seekers and the righteous unblessed? It is a grave injustice to attribute to God mere empty phrases. This is not the truth. These are their own conjectures. The Holy Quran in truth seeks to lead man to the high grades and lofty ranks which were bestowed on people who qualified for the position

of the Divinely favoured ones, and there never is a time when living proof of the word of God, the Sublime, is not available. We do not share the Arya samajist belief that an adorer and devotee of God prays and piteously beseeches God in vain. Islam is not an arid faith. It is an ever-living faith and its signs march abreast of it and have not been left behind (Al-Hakam, Sept. 30, 1901).”

So the spiritual favours of Allah are not at all reserved for one or two persons or a group of persons. Allah has reserved it for those who believe and do good deeds. And how does He tell these people that He has blessed them? He speaks with them. He makes Himself known by His Words. Although declaring that it believes in the words of Hazrat Masih Maood^{as}, yet the leadership do not care at all with the revelations that have been received by some members of the Jamaat. Yet speaking about the value of these revelations from Allah Hazrat Masih Maood^{as} says:

“Can you assert that the sun of Divine revelation which has been rising in the full glory of its certainty in the past has now lost its refulgence? In other words, that the sure way to reach certitude is no longer available and that it has been left behind and that the sovereignty and kingdom of God and His beneficence have come to an end only having ruled a short while? The Word of God bears witness to the contrary, for, He teaches us the prayer: Guide us to the right path, the path of Thy favoured ones. This prayer gives promise of the favour that the Prophets and Apostles were granted. It is obvious that of all those bounties, the highest is the definite word of God, for Divine speech is the substitute and proof of Divine Presence. It demonstrates the existence of God. If, therefore, no member of this Umma (nation of Islam) can be favoured with definite Divine revelation as authentic as that granted to the Prophets (peace be on them), disregard and denial of which by the world would lead to positive loss and harm, the teaching of this prayer would amount to an illusion. For, if God does not desire to make the Muslims co-sharers with the Prophets (peace be on them) in the Divine bounties in terms of the prayer: Guide us along the straight path, the path of those whom Thou hast favoured; then why did He teach them this prayer and why did He urge them to pray for an impossibility? If teaching them this prayer is not with the purpose of granting them the gift of certitude and insight and is merely designed to please them with words, then decidedly this people is the most unfortunate of all the peoples and God, the Supreme, does not design to save it with a drink from the fountain of certainty and, on the contrary, designs to let it flounder to death and ruin in the vortex of doubts and misgivings. But bear it well and truly in mind that this umma (the Muslims) has been definitely assigned a share in the bounties granted to the Prophets. For, if there were no such receptive capacity in the nature of the perfect members of this umma, their hearts would not have been charged with the yearning to reach the ultimate stage of certitude, in their knowledge of God. Of these bounties the highest is that of sure Divine speech and communion by means of which man gains full certainty of recognition of the Divine Being which is tantamount to beholding God, the Supreme, and believing in Him through personal experience of Him” (Nuzule Masih, pp. 109-110).

So from this we understand that most Muslims if they are sincere in their quest they will get proof of the existence of Allah through divine revelations. Some will scale greater heights by the Grace Allah and they will get frequent revelations from Allah and Allah will choose them for the guidance of others. Allah will draw them towards Him and grant them the necessary understanding to guide others.

Now I will read two extracts to you so that you might have an idea how the Ahmadiyya caliph and his advisers appear not to know the teachings of Hazrat Masih Maood^{as}. In his Friday sermon of 27th May 2011, the Ahmadiyya Caliph Mirza Masroor Ahmad said “*Aur yeh nizaam e khilafat woh nizaam hay jo chauda saw saal ki mehroumi ke ba’ad Allah ne hamein ata farmaya hay*” (See Al Fazl Rabwah 28 June 2011). The translation of this sentence is as follows “And this system of Khilafat has been given to us by Allah after a lapse of 1400 years”. Prior to saying this he spoke about how it was reestablished on 27th May 1908 with the election of the first caliph. The Urdu word used is *mehroumi* meaning that the Umma was denied this blessing for a period of 1400 years. This type of thinking has been the leitmotiv of the present caliph on this subject since he became caliph in 2003.

Now let us see what Hazrat Masih Maood^{as} tells us about this matter. In his book “*Shahaadatul Quraan*” (which is still to be translated by the mainstream *Jamaat*) he says:

“...It is a pity that those who hold this view do not reflect upon the word caliph which is related to *istikhlaf*, for caliph is applied to a successor, and only such people can be a successor to the Prophet in the true sense who possesses within them the Apostle's qualities by way of being a reflection. For this reason, the Holy Prophet did not want the word caliph to be applied to tyrannical monarchs, because the caliph is in reality the image of the Apostle. And since no human being lives forever, God willed that the prophets, who are the best and most superior of all the beings of the world, should continue to exist permanently, by way of reflection, till the Day of Judgment. So for this purpose God instituted the khilafat in order that the world should not be deprived of the blessings of apostleship in any age whatever.....”

So please listen and reflect on the words of the one who knows. This is the person speaking with divine knowledge. I wonder how the caliph could continue to repeat this statement which is diametrically opposed to unambiguous statements of Hazrat Masih Maood^{as}. How come there is no God fearing person within the *Jamaat* to inform their caliph that he has been saying preposterous things that have not been supported by the crystal clear writings of Hazrat Masih Maood^{as}. For Allah’s sake he should know the basic of the teachings before he tries to preach it to others. Previously we used to say that the majority of the Muslims were being misguided by

the leaders. Unfortunately we have to say the same thing today concerning the leader of Jamaat Ahmadiyya. If he is keen to recall hadiths to tell the people that they should obey the caliphs he should not forget the following hadith which I have quoted several times. It says:

"God Almighty does not take away the knowledge of Islamic Law and Faith by removing its books from His servants, but He takes it away through the death of scholars. When all scholars pass away, the public will make ignorant people their leaders; when they are asked about something, they answer without knowledge; they are misguided and they misguide others." (Bukhari)

This hadith should have applied to those who are killing their own people in the Muslim countries of today. They should have applied to the leaders of Saudi Arabia who want to keep women in a state of subjugation and they deny them even the right to drive cars. These words are most fit for all those who persecute others in the name of religion. But how unfortunate that it is also applicable to Jamaat Ahmadiyya mainstream which has forgotten the noble teachings that it received and has easily succumbed to the temptation of preferring ignorance to knowledge. What a pity! Could there have been worst days to befall this Jamaat which was raised for the guidance of others?

Hazrat Masih Maood ^{as} continues and says:

Therefore, the person who accepts the caliphate of only thirty years ignores its real purpose through his folly. He does not know that it was most certainly not Allah's purpose that it is only essential to continue the blessings of apostleship after the Holy Prophet's death through the caliphs for a mere thirty years, and after that He would not care a whit even if the world was facing destruction. In fact, in the early days the caliphs were needed for not much more than spreading the power of Islam, because the lights and blessings of Prophethood were still being disseminated newly and freshly, and thousands of miracles had just then poured down like rain.

Had God so willed, it was not beyond His law to extend the life of the Holy Prophet by thirty years, instead of having four caliphs. At the end of this thirty year period the Holy Prophet would have reached 93 years of age, and this is not much more than the ages attained in those times, nor is it in excess of the law of nature regarding human life span which we observe before us.

Can sound sense propose the despicable idea about the Merciful, Kind God, that He cared about this Muslim people for only thirty years and then left them wandering

permanently, and the light which from ancient days He had been showing within the followers of previous prophets in the mirror of khilafat, He did not approve of showing for this people? Most certainly not...

...Then the following point should also be considered. Given that God had explained by use of an analogy that He would raise caliphs among the Muslim people in the same manner as He raised successors after Moses, one should see what course did God follow after the death of Moses: did He send successors for only thirty years, or did He extend this series for fourteen hundred years? Then again, as the grace of God upon our Holy Prophet, may peace and the blessings of God be upon him, was far greater than that which was upon Moses, as He Himself said, "The grace of God upon thee is very great" (4:113), and He also said regarding this nation, "You are the best nation raised for mankind" (3:109), how could it be that the series of successors of Moses should be continued for fourteen hundred years, but here the khilafat terminate after a mere thirty years? If the Muslim people are devoid forever of the spiritual lights of khilafat, let anyone explain the meaning of the verse: "You are the best nation raised for mankind".

Incha Allah we will make some more comments on this particular extract in our next sermon. Meanwhile those who might read this sermon should reflect on the words of Hazrat Masih Maood as and think how far the present leadership has deviated from the teachings of Hazrat Masih Maood^{as}.