

## JAMAAT AHMADIYYA AL MUSLIMEEN

### FRIDAY SERMON OF IMAM ZAFRULLAH DOMUN

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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]

It will be good to know that Hazrat Masih Maood<sup>as</sup> did not write a commentary of the Holy Quran as many others have done. He came as the Messiah and Mahdi and he explained his mission in the light of the verses of the Holy Quran. At times therefore he wrote extensively on some verses. After his death attempts were made to gather all the comments that he might have made on a particular verse from his various writings and they were presented in book form. Consequently the mainstream Jamaat previously published these commentaries in eight volumes and recently they have reduced them to only four. Today I will read to you some of his writings from the third Volume of this series about his comments on verse *Istikhlaaf* that is the verse that I have just read. Since the extract is in Urdu I will try to give you a rendering in English. He says:

“Allah has promised to some of you who believe and do good works that He will make them the caliphs of His Messenger on the same pattern as He did before them. And He will make the religion of Islam that they have accepted, firm and established on the earth. And after believers have been in a state of fear, that is to say because of the death of the Holy

Prophet, seal of prophets lest that religion will perish Allah will establish true caliphate (*khilafate haqqah*) in order to transform their fear into peace. They will worship Me exclusively and they will not associate anything with Me. This is the apparent good news. But since it is a practice of Allah with the verses of the Holy Quran, there is also a hidden meaning. In these verses attention is drawn to the presence of spiritual khilafat (*Khilafate Rohani*). The meaning is that whenever there is a fear that the love of Allah has disappeared from people's hearts, and false religious ideas have spread everywhere and people get inclined towards the world and there is a fear that religion may be lost, so in such circumstances Allah will always send spiritual caliphs (*rohani khalifon*) under whose hands religion will be helped and become victorious in the spiritual sense and truth will be honoured and falsehood will be disgraced so that forever religion will return to its pristine purity. Consequently believers who were afraid of the disappearance of religion or faith because of the spread of transgression will find themselves in a state of safety. (*Buraheen Ahmadiyya* footnote page 235-6,).

I have tried to make this rendering as clear as possible because I am not aware if there is an official translation of this extract somewhere. Anyhow it is very clear from this extract what Hazrat Masih Maood<sup>as</sup> is saying. The Promise of khilafat had to do with what was to happen after the death of the Holy Prophet Mohammad<sup>saw</sup>. For Hazrat Masih Maood<sup>as</sup> this is the apparent khilafat (*zahiri khilafat*). We might say it is such a khilafat that might have succeeded him. The presence of this type of khilafat does not at all negate the appearance of spiritual caliphs when Allah feels there is a need for them. Moreover Hazrat Masih Maood<sup>as</sup> makes it quite clear when the spiritual caliphs will make their appearance. It is when irreligiousness has become rampant and people are inclined towards the world and they forget the teachings that they were given and invent their own and they harm others through their own devised teachings. In the light of these words of Hazrat Masih Maood<sup>as</sup> we might say that within Jamaat Ahmadiyya itself despite the fact that there is a *zahiri khilafat*, Allah has shown through His actions that there is need for spiritual caliphs because the conditions for their appearance is ripe. There is a need for the sincere believers in Jamaat Ahmadiyya to be rescued by a divine intervention and change their state of fear into peace or safety and hence they know that not everything is lost.

One will note that this verse ends with "Then whoso is ungrateful after that, they will be the rebellious". Commenting upon this Hazrat Masih Maood<sup>as</sup> says:

"The plain and clear purport of the verse is that God, having given the glad tidings of the appearance of khalifas, then threatens the rebellious and the disobedient that after the coming of the *khalifas*, who shall appear from time to time, anyone who takes to rebellion, and turns away from obedience and allegiance to them, is a transgressor of God's commands (*fasiq*).... It should be made plain that corresponding to these words is the hadith in which the Holy Prophet Mohammad<sup>saw</sup> says "He who does not recognize the *Imam* of his time, he dies a death of ignorance" i.e. as the Imams continue to

appear in each age, those who do not recognize them will die the death akin to the death of disbelievers.....”(Testimony from the Holy Quran from [www.aail.com](http://www.aail.com) )

This extract makes it clear of what type of khilafat he meant when Hazrat Masih Maood<sup>as</sup> says that such caliphs will appear from time to time. Speaking about their status and mission he says:

“.....God Almighty says in the Holy Quran “*Inna nahnon nazzalnaz zikra wa inna lahou lahafezoune*” that is “It is We who revealed this Book and it is We who shall guard its revelation”(15:9). This makes it plain that this word shall endure forever, and there shall constantly be arising those who shall keep its teachings fresh and convey its benefits to the people. If it is asked what is the function of the existence of the Quran, the continuation of which constitutes the real preservation of the Holy Book? This is clear from the following verse:

“He it is Who has raised among the Unlettered *people* a Messenger from among themselves who recites unto them His Signs, and purifies them, and teaches them the Book and wisdom,.....”(62:2)

The substance of this verse is that there are two main functions of the Quran, to convey which the Holy Prophet came. Firstly, “the wisdom” of the Quran i.e the knowledge and the fine points of the Quran and secondly the spiritual efficacy of the Quran which purifies the soul. The guarding of the Quran is not only to take great care of its manuscripts- for such work was done even by the Jews and the Christians in their early days, so much so that the letters of the Torah had been counted \_ but what is meant is the preserving of the function and the efficacy of the Quran along with its textual preservation. And, according to the Divine custom, that can only happen if there come, from time to time, deputies of the Holy Prophet possessing all the blessings of messengership by way of image, having been granted all the favours given to the prophets. This great affair is referred to the verse *Istikhlaaf*”

Then Hazrat Masih Maood<sup>as</sup> goes on to explain how this is so. He says:

This verse, in reality, explains the other verse “It is We who revealed this Book and it is we who shall guard it”(15:9), and answers the question as to how and in what form shall the guarding of the Quran be done. Thus God Almighty says that He shall send Khalifas of the Holy Prophet from time to time. The word Khalifa has been adopted to indicate that they shall be heirs of the Holy Prophet and partake of his blessings, as used to happen in the early ages; the faith shall be revived at their hands and security shall be established after the prevalence of fear, i.e. they shall come at times when there would be disruption in the house of Islam. Then, after their coming, those who rebel against them would be the evildoers and the wicked. This is a reply to the point raised by some ignorant people who ask “Is it obligatory upon us to acknowledge the saints (*aulias*)? God says that certainly it is obligatory, and those who oppose them are transgressors, if they die in the state of opposition. (Testimony from the Holy Quran Page 55 from [www.aail.com](http://www.aail.com))

This extract clarifies the responsibilities of Ahmadis these days. They content themselves by believing that they have khilafat. But they should ask themselves why is it that so many persons within the Jamaat of Hazrat Masih Maood<sup>as</sup> are these days claiming that they have been appointed to act as guides or spiritual caliphs for the Jamaat. Who knows besides Allah about the true level of righteousness of the leadership and the members of the Jamaat? If sincere and loyal people within the Jamaat are making these claims it is incumbent upon an Ahmadi wherever he lives to start asking some questions about the status of the present caliph within the Jamaat. Can he still be the one to be obeyed or has Allah appointed others? Hazrat Masih Maood<sup>as</sup> has made it very clear in the light of the above quotation that people raised by Allah have more rights to be obeyed than those chosen by men. In addition Hazrat Masih has made it quite clear to all that opposition and non-acknowledgement will make one join the party of those who rebel against Allah.

Since we cannot forget Mirza Masroor and what he says about the arrival of *Mujaddids* once khilafat according to his understanding is in place we will continue to remind that Hazrat Masih Maood<sup>as</sup> has taught us. He says that despite the fact Allah has perfected religion He has promised that He would send caliphs for the guidance of the Umma. He says:

“When have we said that *mujaddids* and saints come into the world to remove something from religion or to add to it? On the contrary we say that when after the passage of a period of time the dust of corrupted notions settles upon the holy teachings and the face of the pure truth is hidden, then to show that beautiful face there come *mujaddids* , divinely inspired saints and spiritual khalifas.....They do not come to abrogate the religion , but to display its shine and brilliance.”(Testimony from the Holy Quran Page 56 from [www.aail.com](http://www.aail.com))

Take the case of Jamaat Ahmadiyya mainstream. The leadership of the Jamaat has spoken some lies regarding the number of Ahmadis around the world. Despite all the means at their disposal up till now they have not dared to make a proper scientific study of our numbers in the world to dispel all types of doubts. So they content themselves to repeat on end that the Jamaat numbers about 200 million in the world whereas the truth is that our numbers should, maybe be less than one tenth of that figure. So at the head of the Jamaat falsehood has settled in. Who will correct such gross mistakes? Not an ordinary Ahmadi? The entire world knows what the fourth caliph said to such a person who questioned these figures? So Allah has to intervene by raising one or more of His servants to tell the Ahmadiyya Establishment that they are drifting from the path that Allah chose for them. Similarly once the caliphs became vociferous in making public declarations that were against what Hazrat Masih Maood<sup>as</sup> had said, Allah raises His people to tell them that they are wrong in their understanding of what Hazrat Masih had taught them. Again once the Jamaat starts justifying instructions which are blatantly against the Holy Quran

Allah sends His people to tell them that they have no right in promoting hatred in society while they discourse on end on peace and love and that they should stop acting like hypocrites.

We simple Ahmadis, members of Jamaat Ahmadiyya Al Mouslemeen can only marvel at the Favours of Allah that He has dissociated us from those who practice evil in the name of religion. Allah has enlightened us enough to understand that we should never hate anyone and that we should get on with others despite our differences. Allah has helped us to understand that differences of belief should not give rise to strife within society. Illumined souls understand and teach that we should learn to live in harmony with others and not allow vested interests or even medieval, outdated Islamic practices to mar peaceful coexistence on this beautiful island of Mauritius. May Allah illumine our soul and that of others with His light so that we might banish strife from our life. Ameen