

FRIDAY SERMON OF IMAM ZAFRULLAH DOMUN

01 JUNE 2012

After reciting the *Tashahhud*, the *Ta'uz* and the first chapter *Al Fatiha* of the Holy Quran Imam Zafrullah Domun read the verse on khilafat (24:56) and then he gave its translation 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.”

Members will remember that one of our main differences with mainstream Ahmadiyya Jamaat is the concept of khilafat. We base our perspective on what the Holy Quran says and they base theirs on mainly but not exclusively on what the second caliph Mirza Mahmood Ahmad (1889-1965) has said. Moreover we have said it repeatedly that the system that the second caliph instituted for the election of a caliph and the oath that a new caliph is supposed to take on being elected makes it impossible for him to recognize anyone but himself as a person who can be raised by Allah through revelations. Therefore it is no wonder that the last three caliphs have been saying that they have been appointed by Allah as caliphs and despite their misgivings all Ahmadis acquiesce.

On our part we have maintained that we find what Hazrat Masih Maood^{as} has said on this matter to be more logical and more in line with what the Holy Quran says. We have also maintained that we should always give preference to what he says and not what others say after him. Hazrat Masih has spoken lengthily on the subject of khilafat and particularly about the verse that I have just read in his book “*Sirrul Khilafa*” written in Arabic and published in July 1894. Unfortunately despite all the scholars that mainstream Ahmadiyya Jamaat has this book has still not been translated in English by them. We will quote from the translation made by our brothers of Anjuman Ahmadiyya Isha’at Islam of Lahore. Hazrat Masih Maood^{as} wrote the book to dispel all the doubts that Shias entertain about the caliphate of the first three caliphs after the Holy Prophet^{saw}. He starts with these words:

“Realize this. May God endow you with deep thought and insight! God has vouchsafed to me deep insight into the Islamic Khilafat. Like gifted people, I have reached the depth of the matter. My Sustainer has unraveled to me the secret that Hazrat Abu Bakr Siddique, Hazrat Umar Farooq, the great and Hazrat Usmaan (Allah be pleased with them) were the paragon of faith and righteousness. They belonged to a

class who enjoy preference in the sight of Allah. The benevolent God had appointed them as the recipient of His Favours.....”

Through this extract I want to make it clear that Hazrat Masih Maood’s understanding of Khilafat was very deep. No one knows this subject better than him. The mainstream Jamaat’s understanding has strayed from what Hazrat Masih Maood^{as} has taught us. Later on in the book he says:

“By God! I have pondered over the meaning of the Holy Quran. I have cast searchlights in every nook and corner, but I have not come across anything as decisive as the Qoranic verse relating to the continuous chain of pious caliphate (24:56). I regard this verse as one of the momentous verses. I believe it to be a clear ordinance. I take it as the most convincing and decisive argument from the Lord of the Universe. He who wants to draw right conclusions can do so by assessing the position judiciously. He should take it that a good person will go for a pure water of knowledge. God will duly recognize his honest strivings and perpetuate the memory of his good behavior. God will save him from misguidance and will enable him to stick to right guidance.....”

Here we can only marvel at the importance that Hazrat Masih attributes to this verse.

The verse that Hazrat Masih advances to prove the caliphate of Hazrat Abu Bakr Siddique is none but the verse about khilafat (24:56). So he says:

“This is the glad tidings given to true believers. Therein we have been apprised of the signs and qualities of the pious caliphs to come. Thus he who goes in search of the elucidation of the word of God should not adopt the ways of the transgressors and fabricators, especially when the truth has dawned upon him.

It is incumbent on a seeker after truth that he should accept a sound argument and give up wrong contentions and unwarranted reasoning. Thus alone he will follow in the footsteps of these people. Its full import will be brought home to you by convincing arguments. Thus O people of understanding take it that God has held a promise in the Qoranic verse 24:56-58 that He will soon raise a caliph for the Muslim men and women. By His Grace the caliph will relieve them of the fear that has overtaken them. It is the caliphate of Hazrat Abu Bakr Siddique which fully answers this description. His caliphate synchronized with a period of crises and calamities. This is known to every research scholar. On the death of the Holy Prophet Islam and the Muslims both faced trials and tribulations.....”

After describing in some details the trials that the Muslim Umma faced in the time of Hazrat Abu Bakr Siddique^{ra} Hazrat Masih Maood^{as} says:

“In short, the relevant Qoranic verses quoted earlier point to Hazrat Abu Bakr’s Khilafat and to no one else. Ponder over the point as deeply as you can. Fear God and fear His Wrath. Think deeply over the matter. In all certainty the verses have a reference to the future to buoy up the hearts of the True Believers and strengthen their faith in the time of crisis. This was to enable them to repose glowing faith in the promises of God. In the Qoranic verses quoted previously there was a pointer to the times after the death of the Holy Prophet Mohammad^{saw} when mischief would erupt and troubles would descend on Islam. God held out His Promise that he would elevate one to the rank of Khalifa. He would extricate Islam from the grip of mischief and restore peace and tranquility. He made the wavering faith stable and put an end to the

mischief mongers. In these circumstances there is hardly any ground for doubt that all this applies to the khilafat of Hazrat Abu Bakr and to no one else. Thus there is no reason for denial because the argument in his favour is indubitably clear. When Hazrat Abu Bakr came to the helm of affairs he found the walls of Islam shaky and tending to fall because the saboteurs had tried to undermine it. Thus God by His own hands stabilized it, made it an impregnable fort garrisoned by an army of votaries (**The secret of khilafat page 21**)

So we see how during the early history of Islam Allah came to the rescue of the Muslim community when it was being attacked. Allah raised one of His caliphs and helped him to stand up to those who were rebelling against it and He established for the community of believers their religion and changed the fear into peace. When we study the early history of Islam we come to know that there were revolts in plenty of places and people did not want to pay Zakaat and some declared themselves prophets and wanted to exercise power over the Arabs. But Hazrat Abu Bakr crushed them all and he established the supremacy of Islam where it started to wane. Thus Islam was preserved.

Now compare this interpretation of this verse to the interpretation that it has received within Jamaat Ahmadiyya mainstream. You will note that all sorts of farfetched interpretations have been attached to it. Thus you might recall that the fifth caliph has said that at the time of the death of a caliph the community is in a state of fear and by electing the next caliph Allah changes that fear to peace. Furthermore one should not forget that the fifth caliph, in his century message has attributed to Hazrat Masih Maood^{as} revelations that Allah had not given the latter. Up till now he has not been able to explain why he said such things. We have publicly requested him to give the references of his assertion but he has failed to do so. In addition through some intellectual gymnastics a hadith has been used to support the system of khilafat that has been established in Jamaat Ahmadiyya. In brief what we want to say is that such ideas are alien to what Hazrat Masih Maood^{as} has taught us.

Briefly what Hazrat Masih Maood^{as} has taught us is that any Jamaat as a body becomes weak after some time like a human being enters old age. When such a time comes Allah makes provision for reform and He appoints one or several reformers for the guidance of the people. The idea that Khilafat Ahmadiyya is sufficient as a system to cater for the spiritual needs of the people has been proved false because Allah has raised some other Ahmadis to cater for the people's spiritual needs. The coming of people from Allah raised by revelation is what has been promised to all Ahmadis through the many writings of the Promised Messiah. I have spoken and written about this matter elsewhere and I am not going to repeat them now.

In another of his book "*Shahadatoul Quran*" Hazrat Masih Maood^{as} says:

"The doubt that, taking this verse in a general sense, the concluding words, "whoever disbelieves after this, they are the transgressors", become completely senseless, is such a ridiculous idea that it evokes laughter. 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 command. Where is the inconsistency in the meaning? It should be made plain that corresponding to these words is the hadith in which the Holy Prophet says: "He who fails to recognize the Imam (spiritual guide) of his time, dies a death of

ignorance.” i.e as the spiritual guides continue to appear in each age those who do not recognize them will die the death akin to the death of disbelievers.....”

What Hazrat Masih says is very clear. There is no doubt about what he says. Yet Jamaat Ahmadiyya mainstream wishes the people to believe that there is only one Imam and that is Hazrat Masih Maood^{as}. Yet the Messiah is telling us that Imams will appear in all ages. When Ahmadiyya caliphs have distorted the Promised Messiah’s message so much, could they have expected Allah to be silent and not make Himself directly heard through revelations to wake people up. Members of mainstream Jamaat should heed the words of Hazrat Masih Maood^{as} as I have just quoted. He says **“It is incumbent on a seeker after truth that he should accept a sound argument and give up wrong contentions and unwarranted reasoning.”**

Again on page 55 of *Shahadatoul Quran* (Translated by AAJIL) Hazrat Masih 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 earlier 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 evil-doers 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 **[auliya]**? God says that certainly it is obligatory, and those who oppose them are transgressors, if they die in the state of opposition.

There is enough food for thought for today. But we will incha Allah continue next week or some other time.