

FRIDAY SERMON OF IMAM ZAFRULLAH DOMUN

15 JUNE 2012

After reciting the *Tashahhud*, the *Ta'uz* and the first chapter *Al Fatiha* of the Holy Quran Imam Zafrullah Domun read the verses 121 and 122 of Sura Al Baqara and gave their translation as follows:

And the Jews will by no means be pleased with thee, nor the Christians, unless thou follow their creed. Say, 'Surely, Allah's guidance alone is the guidance.' And if thou follow their evil desires after the knowledge that has come to thee, thou shalt have, from Allah, no friend nor helper.

They to whom We have given the Book follow it as it ought to be followed; it is these that believe therein. And whoso believes not therein, these are they who are the losers.(2:121-2)

Most people might not be aware and a majority of mainstream Ahmadis will never be made aware that during a question and answer session held with young women in Germany on 27th May 2012, a young lady asked a very interesting question to the caliph. However the reply she received was such that it completely distorts the teachings of Hazrat Masih Maood ^{as}. The question of the young lady was as follows: “we understand that messengers can still come in the future and we believe that Khilafat will stay forever. So if Khilafat will be forever and Prophets also will come how can both of these be right?” Before I speak about the reply given by the caliph let me say a few words on the question and the questioner. Such a question is bound to crop up in the mind of any open minded Ahmadi who reads the Holy Quran and who has read the writings of Hazrat Masih Maood ^{as} or who is even barely aware of Ahmadiyya teachings. It is a simple question that should agitate the mind of any thinking Ahmadi. The question is quite legitimate when we see how the Jamaat has been propagating such stupid ideas that this Khilafat is divine and it replaces the right of Allah to appoint anyone to any mission in its presence.

One could have expected that a golden opportunity was given to the caliph to answer a question which has been agitating the minds of many Ahmadis since a long time. But instead here is what the caliph had to say:

“As far as we can know from the Hadiths of the Holy Prophet we understand that between him and the Messiah there is no prophet. The Messiah who will come will be a prophet. The third point is that prophets may come. Between “may come” and “will come” there is a very big difference. The meaning is that it is within Allah's Power and He is capable of doing so. If He wants He may send. In previous times, among the Israelites those prophets who came with Shariah were caliphs. Even Khilafat was in the shape of

Prophethood. Hazrat Masih Maood^{as} has spoken of himself as the “*Khatamal Kholafaa*” (seal of caliphs) meaning that khilafat has come to an end with him. Now through him khilafat will continue and whosoever will come will be through Hazrat Masih Maood^{as}. An elevated type of khilafat manifested itself in him because of his Prophethood. It is quite possible a prophet might come but his rank will be below that of Hazrat Masih Maood^{as}. And Hazrat Masih has also said that if you(Ahmadis) do not change your conditions and do not give due regard to the rank of Ahmad as it has been explained to you with love and affection, then it is quite possible that in the last days such a prophet comes who will use a stick against you. So this is only a possibility that has been mentioned. We cannot limit Allah’s Power. People say that Allah is Powerful and so He has the Power to create Himself. Allah manifests His Power to manifest His Grandeur. Here it is the grandeur of Prophethood that is being spoken about. Prophets may come and it is also quite possible that Allah will give that status to the caliph of the time. Even in the past Hazrat Moosa made Hazrat Haroon his caliph and went away but Allah made Hazrat Haroon a prophet as well.”(This text has been originally printed in the Daily Al Fazl of Rabwah of 7th June 2012 on page 4 First column. I have rendered it into English. Should anyone deem that the translation does not reflect its true meaning he may send me his translation. After making a comparison I will make amendments if there should be any.).

Most mainstream Ahmadis who are ignorant of Hazrat Masih Maood’s writings and teachings would read this reply from their caliph and would say “what an excellent reply has the caliph given.” But the truth is that the caliph does not seem to know exactly what Hazrat Masih Maood^{as} has said about this subject or he knows but he does not want others to know about it. At many places in his writings Hazrat Masih Maood^{as} has taught us that the door for revelation is open and that guides will continue to appear till the end of time. He did not speak of institutional guides but those who would be directly appointed by Allah through revelations. But as I have previously said and continue to say institutionalized khilafat sees to it that no one tries to walk on its toes. Anyone who says he is appointed by Allah within Jamaat Ahmadiyya should be crushed, boycotted, anathematized and ignored in order to preserve caliph’s concept of khilafat and not Hazrat Masih Maood’s concept of khilafat. In the caliph’s opinion khilafat has finished with Hazrat Masih Maood^{as} and whoever might come in the future would be bound by his teachings. But being elected a caliph by a group of persons does not automatically makes one a divinely appointed caliph. If we believe in the Holy Quran as we should there is no denying that Allah’s instructions are quite clear about the coming of messengers. In one verse that we may quote He says “O children of Adam! if Messengers come to you from among yourselves, rehearsing My Signs unto you, then whoso shall fear God and do good deeds, on them *shall come* no fear nor shall they grieve.”(7:36)

If one reads attentively what Hazrat Masih Maood^{as} has taught us one would easily come to the conclusion that his concept of khilafat has been supplanted by the caliphs who succeeded him after the first one. If we are sincere to the meaning that we attach to the word *khatam* with reference to the Holy Prophet^{saw}, the same should be applied to the word when it applies to Hazrat Masih Maood^{as}. We understand that those who follow him sincerely could be granted the status of caliph in the eyes of Allah and that it would be in the interest of his followers to follow them once one is clear about their truthfulness. Institutionalized khilafat is not meant here. What is meant is spiritual khilafat and that is given by Allah to the one who is in His eyes deserving of it. And they can be many and their task is to try to reform the *deen* in whatever area that it might need reforms. Ahmadis have to remember that Allah is true to His Promise and He has sent His people to reform even Jamaat Ahmadiyya. But mainstream

Ahmadiyya Propaganda is stopping the simple Ahmadis from seeing the truth. That is why the caliph gives such answers to the questions that are perplexing the minds of Ahmadis.

When the caliph says that Allah might appoint the caliph of the time as a prophet, he supposes that Allah is short of options. Allah is the one who is aware of everybody's heart. He knows if the caliph has been following the teachings received as he should have or if he has modified the teachings. In His infinite knowledge He also knows the state of the heart of His other creatures. He is not bound by any man made system to elect leaders. So He keeps His privilege of choosing whomsoever He pleases for His Mercy. He is not bound to choose a caliph just because that person happens to have given himself that title. This is what we learn from a correct reading of the Holy Quran. Should anyone think that this reading of mine is the wrong one I am ever ready to have a public exchange of views with such a person. Should that person be so timid that he cannot engage in a face to face exchange we may agree to have this exchange via YouTube as I have so many times said. Those who think themselves as learned ones within Jamaat Ahmadiyya mainstream in Mauritius or elsewhere should take up this challenge with a spirit to correctly understand what truth is. I declare openly that should my version be proved not to be the correct one I will abandon it in favour of the one more in line with truth. I keep repeating this challenge in order to show that I and my friends are open-minded but at the same time we are ready to defend the views that we think are the correct ones. Again the explanation given about Hazrat Haroon being a caliph who was appointed a prophet is not the correct one. Allah appointed both *Nabi* at the same time. Later on Hazrat Moosa will go for a meeting with Allah and he would appoint Hazrat Haroon as caliph over his people. According to the Holy Quran it did not happen the way that the caliph has tried to present it. To me this is a clear-cut case where by abandoning the teachings of Hazrat Masih Maood as the caliph find himself in troubled waters.

Again in his Friday sermon of 1st June the Ahmadiyya caliph advised his followers not only to look after Allah's rights but to take care of the rights that people have on them as well. The caliph tells the Ahmadis that they have to be kind and gentle towards their fellow human beings. Yet the same caliph through his perverted understanding of Islamic teachings forces innocent and ignorant Ahmadis to maintain a social boycott against their own kith and kin. What is the gulf between the teachings and the practice. The caliph goes about telling the non Muslims that Ahmadis practice true Islam and they are just. But those who know quite well what is going on within Jamaat Ahmadiyya know that some Ahmadiyya teachings are quite unislamic and quite intolerant and quite medieval. Such teachings have never been given neither by Allah nor by the Holy Prophet nor even by the Promised Messiah, yet foolish Ahmadis vie with one another in putting them into practice. They have, so to say established a new standard in trying to harm their own brothers and sisters by obeying their master, the caliph rather than obeying Allah. It is quite unfortunate that many Ahmadis are not at all careful about what they do and they seem to have forgotten that one day they will have to give an account for what they have been doing in this world, to Allah. Ahmadis seem to have developed an ethic whereby they make a virtue of vice. In other words they do harm but yet foolishly they think that they are doing good deeds which have the approval of Allah. To be brief Ahmadis have forgotten their priorities because they have diminished the importance of Allah in their lives, yet they labour under the delusion that they are trying to please Him. Can anyone be more duped? They have abandoned the teachings of Hazrat Masih Maood ^{as} in favour of the teachings given by his successors who have themselves perverted his teachings.

In Jamaat Ahmadiyya mainstream Khilafat has come to take hold of the collective imagination of the people like no other concept. Yet this concept does not have within it the capacity to prevent people from sinning. The main concept that can help people to stop sinning is the all embracing presence of Allah and the consciousness that one day one will return to Allah to render an account of one's deeds. Khilafat holds people captive and it has enslaved them into its obedience. Where it can make a difference people will obey what it says. But where it is helpless they ignore it. When Khilafat threatens the people with nonperformance of their Nikah ceremony should they invite those who are against Khilafat to such ceremonies, the people have to obey because in their foolishness the people think that the presence of a representative of khilafat is a sine qua non for Allah's blessings. But experience has amply shown otherwise. But when their lower self makes them attend cinema theatres to watch films they do not care at all what the caliph says. When they want to follow fashion and ignore their sense of Purdah they totally ignore what their caliph says. In the same vein many other examples can be given. But had we helped people to understand to give more importance to Allah than to the caliph slowly they would have developed the sense of the all presence of Allah and this would have prevented them from committing many sins that they are committing these days. As a giver of good news and a Warner we will continue to give the good news to the doers of good and warn those who do ill. Now if a mainstream Ahmadi thinks his caliph knows Islam and Ahmadiyyat ask him who can say that he is a *Bashir* and a *Nazir* and let me know the reply. Ahmadis should not become like the Jews or even the Christians or even those who reject the teachings of Hazrat Ahmad as. They should believe in the Holy Quran thoroughly and try with all their might to better understand it and to put it into practice. As far as we are concerned Allah has helped us to understand that we should not toe the line where we see that mainstream Ahmadiyya is leading the people astray. If we follow their desires after the knowledge that we have received from Allah then we will have, **“from Allah, no friend nor helper”** as has been said in the verse that I read in the beginning. May Allah have Mercy on all of us.