

by Imam Zafrullah Domun

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

يٰدَاوُدْ اِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْاَرْضِ
فَاَحْكُمْ بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ
الْهَوٰى فَيُضِلَّكَ عَنْ سَبِيْلِ اللّٰهِ ۗ اِنَّ
الَّذِيْنَ يَضِلُّوْنَ عَنْ سَبِيْلِ اللّٰهِ لَهُمْ
عَذَابٌ شَدِيْدٌ يَّمَسُوْنَ اَيَّوْمَ الْحِسَابِ ۝۲۷

The translation of this verse is as follows:

O David, We have made thee a vicegerent in the earth; so judge between men with justice, and follow not vain desire, lest it should lead thee astray from the way of Allah.' Surely those who go astray from the way of Allah will have a severe punishment, because they forgot the Day of Reckoning. (38:27)

In this noble verse and those preceding it, Allah speaks about Hazrat Dawood (as) better known amongst the Christians as David. He is one of the greatest prophets and he even received a book known as *Zaboor* in the Holy Quran and known as **Psalms** in the bible. He is favorably mentioned in the Holy Quran as being very close to Allah. Here is, therefore, a prophet of Allah who was a representative of Allah who was being advised by Allah about how he was expected to behave in this world. Allah tells him in very clear words that whenever he judges between men he should judge with truth. Under no circumstance should he ever be guided by *hawa* which we usually translate as "vain desire". Being a prophet of Allah he had direct communication with Him and Allah used this conduit to advise His beloved servant lest he slipped. And all Allah's good servants know that if they understand the message of Allah well they have to repent and make amends for whatever wrongs they might have done. So did Hazrat Dawood and so should all those who think that or who are convinced that they have a right to the title of "**Khalifa**" as the mainstream Ahmadiyya caliph so often proclaims in his well publicized declarations. From this verse it is as clear as day break that even caliphs can make mistakes as all other human beings.

Most probably because he was most conscious of this fact that Hazrat Abu Bakr Siddique(ra), the caliph par excellence made his famous declaration on assuming the caliphate. The narrative is as follows:

“When Abu Bakr was pledged allegiance in the assembly hall, then, on the morrow, he sat upon the *minbar* and Umar stood and spoke before Abu Bakr, praised Allah, and said, Allah has gathered your authority to the best of you, the Companion of the Messenger of Allah and the “second of the two when they two were in the cave” (Qur’an 9: 40), so stand and pledge allegiance to him,’ and the people pledged allegiance to Abu Bakr with a general and public allegiance after the allegiance made in the assembly hall. Then Abu Bakr spoke, praised Allah, and said, ‘And now, people, I have been put in authority over you and I am not the best of you. So if I do right then help me, and if I do wrong then put me straight. Truthfulness is a sacred trust and lying is a betrayal. The weak one among you is strong as far as I am concerned until I restore to him his right, *inshaAllah*, and the strong one of you is weak until I take what is due from him, *insha’Allah*. No people forsake jihad in the way of Allah but that Allah delivers a humiliating blow to them. Nor does indecency ever spread among a people but that Allah envelops them in trials. Obey me as long as I obey Allah and His Messenger, and if I disobey Allah and His Messenger then you do not owe me obedience. Stand up for your prayer, may Allah have mercy upon you.’ (The *Khalifas* who took the right way by Imam Suyuti Page 54-55)

So we understand even a caliph might be corrected. He is a human being and sometimes he might follow “vain desire” and fall from grace. Whenever such lapses happen one has to repent to Allah and make amends and correct what has been wrong and move on. Do such things happen within Jamaat Ahmadiyya mainstream? The reply is a resounding “no”. It is a well known fact that Jamaat Ahmadiyya mainstream has institutionalized hatred and persists in persecuting those who claim the Promised Messiah to be true. For the past 13 years systematically the Jamaat in Mauritius with the approval of the centre has been relentless in boycotting members of Jamaat Ahmadiyya Al Mouslemeen. Recently the caliph made a sermon on 2nd August 2013. He was commenting on the verse where Allah advises the Muslims to stay away from all sorts of indecencies. After saying that all people should try to stay away from all sorts of indecencies he broached another subject and he said:

“Another commandment is not to kill the life which Allāh has made sacred. This also alludes to preserving the rights of relatives, neighbours, friends and all others with whom we come into contact. It doesn’t allude only to the murder of the body, but also to the murder of people’s feelings and honour, and it even alludes to spiritual murder. God has ordained a punishment for the taking of one’s life, but it is not for every individual to take the law into his own hands, rather it is only the right of the law to punish with a view to reformation. The punishment should not be another injustice, rather it should result in reformation.”

This translation is not mine. It is published on their website. Continuing on the same subject the caliph said:

“Killing also connotes the process of boycott. Only responsible organizations have

a right to ex-communicate, boycott someone. Disciplinary procedures exist in our Jama'at also and these are for reformation purposes and not as a mark of cruelty. All restrictions are for the sake of reforming individuals, otherwise undue cruelty is also tantamount to killing. When judgment is passed by organisations in conflicts between two parties, obviously one party is deemed guilty. Sometimes, the other party, which has suffered loss etc. is unhappy with the level of the judgement and wants the judgement to be exactly as they wish it to be. If the contending parties are given the right to pass judgement one killing would follow another and the Qur'an commands against this. The real objective is to make people realise their mistake and reform." <https://www.alislam.org/friday-sermon/index2.php?d=2013-08-02>

Now when we analyze these two extracts we see that the caliph seems to know the teachings of Islam quite well. He speaks about what really are the teachings of Islam. Apparently he upholds these teachings. But what are the reality on the ground as we say. The caliph has endorsed and continues to condone unislamic cruel attitudes in the name of his khilafat. Jamaat Ahmadiyya mainstream here, in Mauritius has become an instrument of cruelty. It has justified social boycott and it finds pleasure in inflicting pain on those who disagree with its interpretations of the teachings of the Promised Messiah. It acts more or less like the medieval Christian Church. One can only wonder what would have happened had they really been given some government and countries to rule. The result would have been most probably worse than the Talibaan in Afghanistan. The caliph makes plenty of speeches about how to achieve peace in the world. The truth of the matter is that he and his people are failing to practice the Justice that he speaks about within their own circle of influence. Is it not time for the caliph to make a speech to tell the world how he himself has failed to practice the noble teachings of Islam within the Jamaat itself and how the verse that we have read above really applies to him?

Since a very long time we have been saying that the caliph and his predecessors' interpretations of the writings of the Promised Messiah leave much to be desired. He continues to tell his people and the world that his institution of khilafat has replaced Allah's prerogatives. Recently he made another statement which has been again published on their website. He says:

“Here I want to clear up again one matter on which people sometimes make a mistake in connection with the reference to *Mujaddideen* - the Reformers - and they ask that if they will keep coming, then who will they be etc.? The Khulafaa will be the ones who will be the *Mujaddideen* - the Reformers. I have already delivered a detailed Khutba on this matter and notes can be taken from that Khutba and the Promised Messiah(as) has dealt with this subject very clearly and there is much literature in the Jama'at on the topic.”(<https://www.alislam.org/friday-sermon/index2.php?d=2013-08-16>)

Hazrat Masih Maood (as) tells us that in order to keep Islam evergreen Allah will continue to send His people from time to time to reform Muslims so that they may always stay on the right path. Well guided Ahmadis know quite well where khilafat within Jamaat Ahmadiyya has strayed from the right path. It has strayed when it

replaced the Promised Messiah's teachings with their own teachings. For example as the caliph has said above that the *Khulafaas* will be the *Mujaddedeens* is such a statement. Hazrat Masih Maood (as) never said this in so many words nor will any rightly guided person take such a conclusion after reading the writings of the Promised Messiah (as) on this matter. The caliph, like his predecessors make this claim only to justify their Khilafat. They want the people to believe that because they are the caliph chosen by the people, they meet the approval of Allah and so they have become the caliph of Allah. Whereas even a cursory reading of the writings of the Promised Messiah gainsays such statements. Allah has reserved the right to choose His Representatives through revelation and not through election. However I also believe that once someone has been elected and he carries out Allah's instructions as they should be, Allah may choose such a person to be His Representative and that person would be made aware of this choice through revelation.

The Ahmadiyya caliph is just fulfilling a function albeit a religious one. Even then, he should have practiced what he preaches. He should have seen to it that within his circle of influence Justice instead of diktat is seen to be practiced. Since such is not the case the caliph is not the right person to tell others what they should be doing. During the past ten years the caliph, with his irreverent unislamic teachings has soured the relationship that prevailed between Ahmadi families closely related one to another. He has failed to solve a small problem that cropped up. He thinks that he and his slavish followers have a right and duty to inflict pain on others and that he is here to reform others. The truth of the matter is that he and members of his Jamaat who need to be reformed and who need to make amends for all the misdeeds that they have been practicing in the name of religion.

Fortunately for us, in Jamaat Ahmadiyya Al Mouslemeen Allah has opened our heart and mind to the truthfulness of what the Promised Messiah really said. Moreover we are those people who really can live with others peaceably even if our beliefs are not the same. Islam has never compelled us to have same beliefs to be able to get along. The challenge is to live together as human beings despite our differences. We are not supposed to make speeches about this matter. We are expected to show through concrete daily examples that we have a large heart that can accommodate people of all beliefs. But this does not mean that we should impose our belief on others. No we are supposed to talk and exchange views with others in a truly friendly spirit. This is the peace message of Islam that was brought by the Holy Prophet (saw) and which has been reintroduced by the Promised Messiah and which some of his successors have failed to implement.

Hazrat Dawood(as) was tried by Allah when the two disputants came to him and asked him to judge between them. You can read about this matter in chapter 38 of the Holy Quran. Unfortunately the Ahmadiyya caliph and the members of the Jamaat are so blinded by animosity that they have failed to see the trial that Allah has sent upon them when He has raised among the followers of Hazrat Masih Maood (as) several calls for reform. If someone

has a true relationship with Allah and he is a true and sincere appointee of Allah he cannot fail to understand what Allah is saying through His actions. Only those who are not true and sincere who fail to understand and to make amends when time is still available.

May Allah have mercy of the followers of Hazrat Masih Maood (as) and may He help them to understand the right path and stick to it. We will speak more on the caliph's other declarations next time incha Allah.