

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:

As I said last week, in the month of February each year, most Ahmadiyya Muslim Jamaats around the world are busy talking about the fulfillment of the prophecy of Musleh Maood. To say it crudely a majority of the members of the Jamaat around the world, maybe around 99.99% do not have the least idea on what basis did the second caliph of mainstream Jamaat Ahmadiyya declare that he was the Musleh Maood (as) on January 28<sup>th</sup> 1944. If there are 10 million Ahmadis around the world according to my estimate there are around 1000 who would know about the dream/revelation fulfilling the prophecy of Musleh Maood. But as a matter of fact, I think it is even less than that. If we get two hundred people around the world, it would be too much. This can give us an idea of what is the level of ignorance in the Jamaat about some fundamental matters. If we take the case of Mauritius in which there are about 3000 Ahmadis, I think there may be one or two persons who might know what that dream/revelation is all about. Yet almost everyone will tell you that there is no doubt that the prophecy was fulfilled in the person of the second caliph because this is what we have been hearing since we were born.

In order to put these matters into perspective one should know that as a result of the split which occurred in the Jamaat of the Promised Messiah in 1914, a group of people went with Molvi Mohammad Ali to Lahore. There they formed the Ahmadiyya Anjuman *ishaa'at* Islam Lahore and they would be referred to as the Lahori Ahmadis and the group that stayed in Qadian was known as the Qadiani Ahmadis. Molvi Muhammad Ali was the first Amir of the Lahori Jamaat and he directed the affairs of the Jamaat until 1953 when he died. In fact he was born in 1874 and after his MA he proceeded to Qadian. He then completed an LLB and stayed at Qadian to be at the service of Hazrat Masih Maood (as). He could have had a brilliant career as a lawyer or even lecturer but instead he chose to be of service to Islam. He was the secretary of the Anjuman Ahmadiyya established in 1905 by Hazrat Masih Maood (as) and Molvi Nuruddin was its first president. Hazrat Masih Maood (as) had a great appreciation for Molvi Mohammad Ali and he spoke very well of him. Molvi Muhammad Ali is well known in the world especially for his translation of the Holy Quran into English. This translation was well appreciated by people in England and elsewhere and thousands of copies have been sold in several editions. Besides he wrote many books and delivered many speeches and sermons spreading the message of Hazrat Masih Maood (as) as he best understood it.

So once the second caliph had made his announcement about being the Musleh Maood, Molvi Mohammad Ali responded to this declaration in his Friday sermons. And on March 22, 1944 he wrote a small booklet of about twenty pages in Urdu entitled "Al Musleh Al

Ma'ood" in which he refuted the second caliph's claim to be the fulfillment of that prophecy. I will give a summary of the arguments that he advanced. Here I would like to say that my intention is to help members to listen to another point of view instead of the only one that we have been receiving through the missionaries. It does not necessarily mean that I totally agree with this point of view. But it has a historical worth that we cannot ignore if we seek the truth.

So according to Molvi Mohammad Ali sahib, the first person who started seeing the Musleh Maood in the second caliph was Pir Manzoor Mohammad. In the edition of the magazine *Tashhizul Azaan* dated 27<sup>th</sup> May 1914, he wrote an article saying that the second caliph was the Musleh Maood. I may add that prior to the publication of this article the same was read in the first Majlis Shoorah on 12<sup>th</sup> April 1914 that was held in Qadian after the election of the caliph. Later on Hazrat Molvi Mohammad Ismail sahib, Professor Jamia Ahmadiyya also published a booklet entitled "*Nishaan Rehmat*" in which he tried to show that the prophecy of Musleh Maood had in fact been fulfilled in the person of the second caliph as early as 1914. In addition if one sees a first edition of the speech that the second caliph delivered in the above mentioned Majlis Shoorah entitled "*Mansab Khilafat*", one would see that on the cover page he was mentioned as the Musleh Maood. What I am saying is quite important in view of what I will tell you that the caliph said in 1944 or some years before.

So Molvi Mohammad Ali sahib said that immediately after, in June 1914, he wrote an article in which he said that none of the three sons of the Promised Messiah was to be the Musleh Maood. In support he quoted amply from the writings of the Promised Messiah. For the time being we will leave that. We come back to 1944. He went on to say that for the past thirty years within the Jamaat everything was being done to portray the second caliph as the Musleh Maood until he really declared himself in the beginning of 1944 to be the one who fulfilled the prophecy. According to Molvi Mohammad Ali sahib, the prophecies concerning the Musleh Maood spans about twenty years. It starts with the pamphlet of 20<sup>th</sup> February 1886 and ends with what the Promised Messiah said in his booklet "The Testament" (*Al Wassiyyat*). Here he quoted the extract where the Promised Messiah spoke about his mission and how should members of the Jamaat call others to fulfill that mission with love, good morals and fervent prayers and ends with "**As long as someone does not stand up with the Holy Spirit , you should all work together**". In addition he said that the Promised Messiah had also said: "God has informed me: "**I shall raise for thy Jama'at one from thy progeny and shall honour him with My revelation and nearness. Truth will flourish through him and a large number of people accept him.**"(The Will Page 8). So the person who was to come should get permission or a commandment from Allah to stand up and do the work of reform. Such a person could not come on his own or given such a job by other human beings. Such a person should be a commissioned one. But the second caliph in his declaration said he was not a commissioned one ( *ma'moor*). The second caliph said "**Allah has made this (the understanding that he is the Musleh Maood) incumbent upon me not on another one because no one is bound to accept the dream or revelation of an uncommissioned one**

(*ghair ma'moor*)(Al Fazl 1<sup>st</sup> February 1944).In other words he said that he was Musleh Maood for himself and not for others. Statement is rather queer, you will agree. Anyhow he said it.

The next point raised by Molvi Mohammad Ali sahib is that the second caliph was told that he was the Musleh Maood in the dream. There is no mention of Musleh Maood in the dream. The exact words are “*Anal Masihil Ma’ood masilohou wa khalifatohou*” meaning “**I am the Masih Maood, his likeness and his caliph.**” Nowhere mention is made that he is the Musleh Maood. One may read the entire dream which consists of about 4000 words according to Molvi Mohammad Ali saheb, but nowhere is any mention of the Promised One (*Musleh Ma’ood*). Here Molvi Mohammad Ali sahib reminds us that in many of his revelations Hazrat Masih Maood (as) was referred to as “*Masile Masih*” but he never appropriated the title. Unless and until he was told through clear cut revelations that he was the Promised Messiah he never made any claim to that effect. But he was a commissioned one and he did not err in his appreciation of his revelations but that was not the case with the second caliph and so he erred.

Molvi Mohammad Ali sahib would go further to say that not much credence should be given to the dream or revelations of a non-commissioned person because sometimes his desires may run him into trouble. Here he quotes from *Haqiqatul Wahi* what Hazrat Masih Maood (as) has said about such dreams & even revelations. The Promised Messiah said:

“It is the common practice of Allah, since the foundation of the world that common people, very often, see true dreams and even get true revelations irrespective of the fact whether they are good or bad, whether they are doers of good deeds or doers of evil deeds, whether their religion is true or not. But these true dreams and revelations do not mean that their recipients have any rank or position of honour... It is sheer folly and ill fortune to think that human perfection is achieved by just having some true dreams or revelations. To achieve perfection as a human being there needs be many other preconditions and rules and as long as they are absent these revelations and dreams just form part of Allah’s scheme... Trial revelations sometimes become the cause of one’s destruction, just as Bal’am was destroyed because of it.” (*Haqiqatul Wahi* pages 8-9)

I have read in some detail the story of this Bal’aam which *incha* Allah in some other time I might tell you.

In another passage Hazrat Masih Maood (as) spoke about another category of persons who received true dreams and revelations. He said:

“In the world there are also some people who practice chastity and piety to a certain extent. Irrespective of the fact that they have an innate capacity to receive true dreams and revelations and they do receive them to a certain

extent yet they are not devoid of some dark spots (in their character). Sometimes even their prayers are answered but not in important matters because their piety is not perfect. Their case is like that of pure water which looks quite pure on the surface but underneath there are many impurities that is why in the face of a trial they fail..... Sometimes their personal desires manifest their fury and destructive power in their dreams. Such people do also at times learn some words of wisdom and truth but they are like that milk which still contains some urine or that water which still contains impurities. Since in such person's being Satan is still present they are not safe from Satanic inspirations. And since the desires of the self are still present they are not safe from the promptings of the self.”

Taking these extracts of Hazrat Masih Maood (as) as a support, Molvi Mohammad Ali sahib said that this was what had been happening to the second caliph and he could not be the Musleh Maood. Furthermore he said that the second caliph had been entertaining thoughts on becoming Musleh Maood since a very long time. He quoted from one of his Friday sermons in 1939 where the second caliph said:

“In my opinion, since the prophecy of Musleh Maood is not about a commissioned person (*ma'moor*) but it concerned one who is not commissioned. Hence it does not form part of those prophecies where there is a need for a claim. I do not mean that this prophecy does not apply to me. What I mean is that when a prophecy is not related to a commissioned one, there is no need for making any claim about it.”(**Friday Sermon 7<sup>th</sup> August 1939**)

“If all the signs of Musleh Maood are found in me and all its characteristics apply to me then others may raise a great brouhaha that I am not the Musleh Maood no one will lend any ear to them.”(Al Fazl 7<sup>th</sup> August 1939)

According to Molvi Mohammad Ali these extracts show clearly what was the state of mind of the second caliph when they were said. Hence he asked how come the caliph could make the following statement when he made his claim on **28<sup>th</sup> January 1944**:

“People have been asking me several times what was my opinion concerning these prophecies. But my situation was such that I had not even tried to read these prophecies in a calm way lest my self deludes me in any way and I do not think of myself to be someone who in fact I was not...”(Al Fazl 1<sup>st</sup> February 1944).

So today we will end here. *Incha* Allah next week we will continue to hear what Molvi Mohammad Ali had to say on this matter. My personal opinion on this matter is that there is a great need to revise what we have learnt since our own childhood because they might not thoroughly be the truth. As truth seekers it is incumbent upon us to seek and continue to seek until we have certainty or until death. Anyhow Allah knows best.