

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:

My two previous sermons were about the prophecy commonly known as Musleh Maood and its apparent fulfillment in the person of the second caliph of mainstream Ahmadiyya Jamaat. From the feedback that I have received it appears that some of our friends have some apprehensions about this matter. I would like to reassure all that my intention is only to put the prophecy and its apparent fulfillment in perspective. Up till now, within the Jamaat, particularly in Mauritius we have been fed with the official version. What is the official version? It is the version that missionaries speak about as they have been taught in Jamia Ahmadiyya. It is the version that is spoken about in the three volumes of *Sawaneh Fazle Oumar* in Urdu, the first two of which have been written by the fourth caliph. It is what we usually read in Jamaat's literature in such magazines as *Review of religions*, *Misbah*, *Khalid*, *Tashheezul Azaan* or newspapers like *Alfazl* or *Al Badr* or even previously published magazines like *Al Furqan* or *Tehrikeh Jadid*. If I had quoted Molvi Mohammad Ali in what he had written about the prophecy it was also my intention to quote the second caliph from all the speeches that he had made about the subject culminating in his four-hour Jalsa Salana speech of 29th December 1944 which has been published in a book known as "Al Mawood". In our search for how history unfolded we need to have different perspectives on historical events. We cannot just read one version of an event and believe that it is true. You will be surprised to hear that twenty one volumes of the history of Jamaat Ahmadiyya have been published covering the period from the beginning to around 1960. I have not read all the volumes. But from what I have read I have seen that in some controversial matters wherever I have tried to get a deeper understanding from these books I have never been satisfied because all controversial matters have been dealt with in a manner to make it appear favorable to the Jamaat. We do not get a balanced view at all. This reminds me of what George Orwell, an English essayist and novelist who wrote "Animal Farm" and "1984" said: "**He who controls the past controls the future; he who controls the present controls the past**". So in order to control the present and the future those who run societies would do their best to control the past. Hence, despite some of his ideas Molvi Mohammad Ali sahib's writings can shed some light on some matters that none other could have done.

In addition, according to Hazrat Masih Maood (as) there is a need for each one amongst us to make proper use of our reasoning faculty that we have been endowed with by our Great Creator. In his preface to *Baraheen Ahmadiyya* he said:

"Any scripture that fails to establish its own divine origin or the divine origin of its principles cannot open for mankind the door to eternal bliss. Instead of leading them on

the path of knowledge and wisdom, it stunts their spiritual growth and casts them into the bottomless pit of blind following wherein they dwell like corpses, neither hearing nor seeing nor understanding. The followers of such scriptures have little regard for reason, logic, contemplation or insight, and are perfectly content with myths and stories of the past, with no desire to find the truth. Having abandoned the gifts of reflection and deliberation and having stifled their innate capabilities, they have become worse than non-rational beasts. Bidding farewell to the path of thought and reason—which is the essence of humanity—they descend to a level that can hardly be called human, for they no longer have the ability to distinguish between right and wrong. How aptly does the Holy Quran describe such people in the verse:

“They have hearts wherewith they understand not and they have eyes wherewith they see not and they have ears wherewith they hear not. They are like cattle; nay they are even more astray. They are indeed *altogether* heedless.”(7:180) (Barahin Ahmadiyya Pg95).

These are the words of Hazrat Masih Maood (as). It is true that he was speaking at that time in 1880 about the adherents of other religions. He was trying to prove to all and sundry the divine origin of the Holy Quran. To do so demanded reflection on the part of those who search for truth. Allah has endowed mankind with the faculty to reason to know the truth and mankind had to make use of that faculty. These days within Jamaat Ahmadiyya people are being pressured only to obey whether they understand instructions that they are being given or they do not. They are being pressured to conform by submitting themselves to illogical and unislamic instructions that are given by the leaders to maintain their power over the people. Yet what these leaders are doing is totally abhorrent to the Islamic spirit as we have learnt it to be by its greatest practitioners. Hazrat Masih Maood (as) further says:

“It is obvious that if a revealed book does not uphold and protect man’s faculty of reason, but rather discourages its use, such a book, instead of cultivating human faculties, would become an impediment in their balanced use. Instead of helping and supporting human faculties, it would stultify and misdirect them. It would not deserve to be called knowledge or wisdom, for it would only be a collection of myths, irrational beliefs and naive expectations. Anyone who follows such scriptures is like a daydreamer who hopes to reap what he has not sown. Obviously, a book that can only flourish by suppressing reason can bring no good to mankind.”

Other people may believe in foolish things according to their scriptures. But a Muslim cannot afford to. Whatever he believes in has to pass the test of reason. What is unreasonable should be left aside. Islamic practice helps to bring out the inherent capacities of human beings and not stifle them. He says further:

“In short, the most important task of a revealed book would be to teach man the most appropriate use of the faculties inherent in his nature, so that none of the powers that God has wisely invested in him are wasted or used excessively or insufficiently. One of these—the very crown of humanity—is the power of reason, the correct use of which makes a man truly human and opens for him the door to excellence and limitless progress.”

Therefore we understand from the extracts that have been quoted above and from many others from his writings that Hazrat Masih Maood (as) was someone who encouraged others to use the faculties that Allah has given them to examine their beliefs. Those who just content themselves to what their fathers and forefathers believed are like cattle or even worse. They are not interested at all to understand the purpose for which they have been created and to find the means to achieve that purpose. A believer in Islam should be someone who uses his faculty of reasoning to try to distinguish between what is right and what is wrong. In his quest for truth reason will lead him a long way. But when reason will no longer be able to help, Allah will help him by sending revelation and establish certainty in the heart. By using our reasoning faculty we will reach a stage where we will understand that there is a Creator for the whole universe. But our reason only will not help us to know for sure of His Existence. We will learn when He responds and informs us through revelation that He truly exists. Anyhow this is a long subject which I have mentioned just to say that we need to examine our beliefs or even historical events that we hear about in order to understand what the Truth is. We should not at all content ourselves with just what those who are in authority say. Those who are in authority have a vested interest in promoting their version of history. It is our duty to find out the truth.

I am not quite sure that I will be able to continue with what Molvi Mohammad Ali sahib said about the unfulfilment of the prophecy of Musleh Maood because I want to inform you about what Hazrat Masih Maood (as) has said about *Mobahela* (invoking of curse of Allah on one another) between Muslims on partial differences. In a five-page pamphlet written on 12 April 1891, Hazrat Masih Maood (as) responded to a challenge of *Mobahela* which was launched by Mian Abdul Haq Ghaznavi, one of his opponents. I will paraphrase summarily some of the salient points that he made in that document so that everyone might know how initially he thought about this matter with the light that he received from Allah:

- Muslims should not engage in mutually invoking the curse of Allah (*Mobahela*) for a decision in auxiliary matters in which they have a difference of opinion. There are plenty of such differences in Islam. As examples he cited the bodily elevation of Jesus Christ to heaven, the ascension of the Holy prophet (saw) to heaven with his physical body. He said that it was evident that despite a consensus Hazrat Ayesha (ra) rejected the bodily ascension of the Holy Prophet (saw) and no one challenged her for a *Mobahela* for saying so. Differences existed among the companions and some even considered some Surahs not to form part of the Holy Quran. In addition each succeeding age brought in more differences. Differences cropped with the four Imams, with the commentators and some even through the Sufis. Hazrat Masih named some other differences that have been recorded in books and they are many.
- If Allah gave permission for *Mobahela* on these matters then the *umma* would not have been given so much respite that it would have stayed so long. There are plenty of differences among all the sects in Islam. Had *Mobahela* been the decisive factor to solve these differences the *umma* would have disappeared completely because no one is completely free from some shortcomings in beliefs or actions. Such *Mobahela*, if allowed would not have benefited Islam.
- In a reply Mian Abdul Haq said that if that were the case why was it that Hazrat Masih Maood (as) called another Molvi by the name of Mohammad Ismail for *Mobahela*. Hazrat Masih Maood (as) said that the Molvi in question had fabricated a big lie about him when

he said that he had an eyewitness who had stayed in Qadian for two months and has seen that Hazrat Masih had some astronomical apparatus with which he could read the future and published same as revelations. Hazrat Masih compared this lie to saying that someone was seen to be committing adultery or theft. He had no other option to clear his name but to call for a Mobahela. That was not a difference on a minor matter.

- Hazrat Masih said that he was ready for Mobahela which was done according to the practice of the Holy Prophet (saw). The Holy Prophet (saw) was fully convinced that Jesus Christ was not God. He had an absolute certainty on that matter; it was not his deliberation (*ijtehad*). That was why he challenged the Christians of Najran who disputed with him about that matter. Moreover he had received permission from Allah to challenge them. But prior to the challenge it was important to exchange views in order to try to convince the other party of the merits of one's arguments.
- Mobahela cannot be done between individuals. There should be Jamaats involved. Moreover the one who initiates the Mobahela should be fully convinced that he is right and the other one is wrong based on certain knowledge not based on pure thinking.
- When these preconditions are absent namely, Jamaats, exchange of views, certainty from Allah, such Mobahela are against the Shariah. Consequently such Mobahela give the enemies of Islam an occasion to ridicule Islam. Allah never wished to finish off Muslims because of their differences in thinking and allow the enemies of Islam to laugh. *Mobahelas* that are done not according to the Holy Quran are devoid of faith.
- In the end Hazrat Masih Maood (as) called upon all those Molvis who have doubts about his claim to give him an occasion to explain his claims to them in an assembly. He would remove their doubts. (**Ishtehaar Vol 1 Page 211**)

I have spoken about this matter today because of a Mobahela that Munir Azim sahib had sent to Janab Abdul Ghaffar Janba sahib of Germany in 2011. It appears that the Mobahela has not achieved its purpose at all. Allah knows best. We will comment more after the parties involved publish their comments *incha* Allah.