

28 February 2014

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

Last week the Ahmadiyya caliph's sermon was devoted to the feats of the second caliph of the Jamaat commonly referred to as the Musleh Maood. He spoke, among other things, about the academic work of the second caliph. Members should know that after the second caliph's death in 1965 a foundation was established in his name known as the Fazle Umar foundation and the first president of that foundation was Chaudry Zafrullah Khan. The idea was to compile all his books and lectures and sermons and make them available to the world. Up till now this foundation has been able to put only part of his output in print. For example his lectures are published under the title "*Anwaar oul Uloom*" which may be translated as "lights of knowledge". According to the foundation the total number of volumes in that collection will be 32 out of which 24 have already been printed. Similarly his Friday sermons are being printed under the title "*Khutbaate Mahmood*" and twenty eight volumes have been printed covering the period from the start to 1947. Sermons from 1947 to 1959 have not yet been printed. His Eids and Nikah sermons are printed separately in three different volumes. There is no doubt that these volumes are replete with knowledge and wisdom for any seeker of knowledge. However I should say that Jamaat Ahmadiyya has been slack in this work. It is now almost 49 years since he died and yet students of history are still unable to have access to all that he said. So those who want to know a few important matters as he spoke about them would still have to wait. One cannot call this a service to Ahmadiyyat or Islam. This work should have been given the priority that it deserved and been presented to the world earlier. Had the target been to publish just one volume per year this work should have already been done many years before. It seems that the Jamaat is sitting on this work and it has not been given the priority that it deserves unless, of course there are sifting going on and not all the documents are to be published!

During the course of my life I have read or listened to many lectures and sermons made on the accomplishment of the prophecy of Musleh Maood in the person of the second caliph of Jamaat Ahmadiyya mainstream. I have read speeches by the three caliphs that came after him but in none of these speeches have I ever heard or read them making comments about the dream that the second caliph saw on the night of 6<sup>th</sup> January 1944. Nowhere in that dream did the caliph receive clear revelations that he was the accomplishment of the prophecy. However he

28 February 2014

understood it to be so. Moreover as we quoted in the previous week's sermon he said that it was particular to him and was not binding on the whole Jamaat. But the whole Jamaat embraced his announcement and since then the accomplishment of the prophecy in his person has been celebrated almost every year around the world in all mainstream Ahmadiyya Jamaat.

Now we go back to Molvi Mohammad Ali sahib's booklet following the second caliph's announcement that the prophecy of Musleh Maood was fulfilled in his person. Molvi Mohammad Ali sahib was also of the opinion that since there have been several cases where the second caliph was involved and they have been published in newspapers, he did not qualify to be that person who could bring about reforms in the world which would usher in the triumph of Islam. To Molvi Mohammad Ali the mainstream Jamaat had been neglecting the real work for which Hazrat Masih Maood came to the world. He said that translation of the Holy Quran into English was still pending in the Qadian Jamaat whereas his Jamaat in Lahore have already accomplished that work. On this matter the second caliph would reply to him in December saying that he (Molvi Mohammad Ali) was given this task to do since long and he took the work along with him when he departed from Qadian in 1914 and Jamaat Qadian had to start the work all over again. Furthermore Molvi Mohammad Ali sahib said that his Jamaat had already prepared two other translations in European languages and Jamaat Qadian was lagging behind. In addition he spoke about their respective budgets. He said that Jamaat Qadian's Budget in 1914 was about 200,000 per year. If the second caliph found only 18 cents (*anas*) when he was elected it was because all money received was being spent on several projects. He said when he came to Lahore their budget was around 7,000 rupees and by 1944 it was around 400,000 rupees. So he said that his Jamaat had made enormous progress whereas that of Qadian could not show the same. The second caliph would refute him on this matter as well also later on. In brief we get an idea of how the announcement of the accomplishment of the prophecy of Musleh Maood was received by those who opposed the caliph.

Now some more historical notes. After speaking about his dream for the first time on January 28, the caliph decided to organize conferences in Hoshiarpour, Lahore, Ludhiana and Delhi to make the world know that the prophecy made in Hoshiarpour has been accomplished. Concerning the Jalsa in Hoshiarpour the caliph warned the people that only such persons should attend who are ready to engage in *istighfaar*, *darood* and prayers all along. He said:

28 February 2014

“Brethren, peace be on you and the mercy of Allah and His blessings. You have read the announcement about the meeting to be held in Hoshiarpour. The only purpose of the meeting is that at the place where the Promised Messiah, in the face of very adverse circumstances, had announced a sign of divine mercy, whereby his name would be carried to the ends of the earth, an announcement should be made that the prophecy has been fulfilled in grand style. This is an occasion for the display of the fear of God and of righteousness and not for worldly celebration. I, therefore, announce that only such people should attend this meeting as are given to supplications, *istighfar*, and praise of God, and who remember God constantly. They should be determined that during their sojourn at Hoshiarpour they would not speak without purpose, nor indulge in vain talk, or laughter, or ridicule, but would maintain a serious mood and would throughout be occupied in prayers and *istighfar*. It should be kept in mind that boys and raw youths and those who are unable to exercise full control over their tempers and those who soon begin to be restless when they have to sit in silence, should not go to the meeting. Only those should go to the meeting who are determined to observe silence throughout and to devote their time to the remembrance of God or to the discharge of such duties as are assigned to them. I admonish those who intend to participate in the meeting that if they act in accordance with my advice, their participation will be acceptable to God. Otherwise, all their effort will be vain, and they will risk incurring God's wrath.”

At that time we should add that the caliph's wife Umme Tahir, the mother of the fourth caliph was sick in Lahore and the caliph was not quite sure if he would be able to attend the Jalsa which was scheduled to be on 20<sup>th</sup> February 1944. Anyhow he attended. While opening his introductory speech he said among other things with the recitation of the Fatiha, repeating some of the verses in a voice steeped in emotion and followed it up with several supplications from the Holy Quran. The audience was deeply affected and repeated the supplications after him with streaming eyes and convulsed hearts. Thereafter, he described the background of the prophecy of 20 February 1886 and explained how every part of it had been fulfilled in a wonderful manner despite adverse conditions. He then set out his dream in great detail. He concluded with the declaration:

“I call to witness the One and Supreme God Who has full control over my life that the dream that I have just described was seen by me exactly as I have put it, except possibly for some slight verbal involuntary inaccuracy. I call God Almighty to witness that in a state of vision I announced: 'I am the Promised Messiah, his reflection and his Khalifa.' In the same state, under divine command, I said: 'I am the one for whose appearance the virgins had

28 February 2014

been waiting for nineteen centuries.' I therefore announce, under divine command, on oath, that God has appointed me the Promised Son of the Promised Messiah, peace be on him, according to his prophecy, who has to convey the name of the Promised Messiah to the ends of the earth. I do not say that I am the only Promised One and that no other promised one will appear till the Day of Judgment. It appears from the prophecies of the Promised Messiah that some other promised ones will also come and some of them will appear after centuries. Indeed, God has told me that at one time He will send me a second time to the world and I will come for the reform of the world at a time when association with God will have become widespread. This means that my soul will, at some time, descend upon someone who will possess faculties and capacities like mine and he will, following in my footsteps, bring about a reform of the world.

Thus, promised ones will appear in their due times according to the promise of God Almighty. What I wish to say today is that the prophecy of the Promised Messiah, peace be on him, which was revealed to him at Hoshiarpour in the building in front of us, in which he announced in this city and concerning which he said that the Promised Son would be born within nine years, has been fulfilled in my person, and no one else can claim that he is the subject of the prophecy. In the end he said: I draw the attention of those who have not yet joined the Movement to the fact that we are carrying the message of Islam to the ends of the earth, in the West and in the East. We earnestly wish that you should reflect on the significance of the Movement and should take advantage of the signs of God Almighty that have already been manifested. . . . It is our duty to put forth every effort for the propagation of this message and we shall continue to discharge this duty. You should not be misled into thinking that you can stop the divine decree from being fulfilled. It is bound to be fulfilled one day and this Movement will spread all over the earth. There is no one who can obstruct the spread of this Movement. I call upon heaven to bear witness and call upon the earth to bear witness and call upon every brick of Hoshiarpour to bear witness that this Movement is bound to spread. If the hearts of the people are hard, angels will massage them with their hands till they are softened and no course is left open to them except to join the Ahmadiyya Movement.”(Ahmadiyyat the Renaissance of Islam by Sir Zafrullah Khan)

After he spoke the caliph called upon many missionaries present to say a few words about how the message of Ahmadiyyat has been delivered to the corners of the world. Eighteen missionaries spoke and among them was also Sufi Ghulam Mohammad BA, the first missionary to Mauritius. After the Jalsa the caliph accompanied by a group of his companions went into the house where Hazrat Masih Maood (as) was in seclusion in

# FRIDAY SERMON

by Imam Zafrullah Domun

---

28 February 2014

1886 to pray. In fact they made special prayers over there. After that Jalsa they would make another Jalsa in Lahore on 12<sup>th</sup> march 1944. I am trying to give some details about how these events happened in that year so that everyone might know. If on the one hand I have spoken about what Molvi Muhammad Ali sahib said , I have also tried to make it clear what the caliph said and how he said it so that one might get a balanced view of the whole matter. May Allah help us always with the proper understanding *incha* Allah.