

**FRIDAY SERMON OF IMAM ZAFRULLAH DOMUN**

**27 APRIL 2012**

**Summary:**

No selfish motives in claims. Promised Messiah's determination to face all types of trials. Personal recent revelations. Expectations from an Ahmadi. Promised Messiah for an agreement on some matters with opponents.

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

By the Grace of Allah I have always maintained that it is not my low selfish desires which made me tell the world that Allah has made me an Imam for people who are righteous. Mainstream Ahmadiyya leadership has rejected us and so has a majority of its followers. Hazrat Masih Maood<sup>as</sup> has said somewhere that when Allah out of His wisdom appoints someone through revelation for a specific task, namely to correct beliefs and practices, the person appointed has no willpower to deny carrying out the mission that is entrusted to him. Even if he has to walk on fire he will do so, whatever that may cost him because the path that leads to Allah is not an easy one. Speaking about his own personal determination to carry out his mission, Hazrat Masih Maood<sup>as</sup> said:

“Though I am grateful to God Almighty for such good friends, yet it is a part of my faith that even if there remains not a single person with me and all of them go their way leaving me alone, I would still have no fear. I know that God Almighty is with me. Even if I am trampled underfoot and crushed and become less than a particle, and experience persecution and abuse and curses from every direction, still I shall ultimately be victorious. No one knows me, but He is with me. I cannot be destroyed. Vain are the efforts of my enemies and useless are the designs of the envious ones. O ye foolish and blind ones! was there ever a righteous one before me who was ruined so that I should be ruined? Was there ever a truly faithful one who was destroyed by God in humiliation, so that He should destroy me? Listen carefully and remember that my soul is not liable to destruction and that my nature is not prone to failure. I have been bestowed such courage and veracity against which mountains are as nothing. I am not afraid of anyone. I was alone and was not unhappy at being alone. Will God then desert me? Never. Will He destroy me? Never. My enemies will be humiliated and those envious of me will be put to shame, and God will bestow victory upon His servant in every field. I am with Him and He is with me. Nothing can break our relationship. I swear by His honour and glory that I hold nothing dearer in this world and in the

hereafter, than that the greatness of His religion may be manifested, His glory may shine forth and His Word may be exalted.

By His grace, I am not afraid of any trial, even if I am confronted not with one but with ten million trials. I have been bestowed strength in the field of trials and in the jungle of agonizing persecutions.

من نہ آستم کہ روزے جنگ بنی پشت من  
آں منم کاندرمیاں خاک و خوں بنی سرے<sup>158</sup>

Translation:

I am not one whose back you will see on the day of the battle;

I am the one whose head you will espy in the midst of dust and blood

He who does not wish to follow me is free to leave me. I do not know how many terrible and thorny deserts I may yet have to traverse. Why do those who are tender-footed put themselves to trouble with me?

Those who are mine cannot depart from me, neither on account of misfortune, nor in consequence of the vilification by people, nor through heavenly trials and tribulations. Those who are not mine, vain are their affirmations of friendship, for they will soon be separated from me and their last state will be worse than their first. Shall we be afraid of earthquakes? Shall we become frightened by trials in the cause of God Almighty? Can we be separated by any trial which comes from our Beloved God? Certainly not, but even this can only be through His grace and mercy. Those who wish to leave me are free to do so, we bid them farewell. But they should remember that after thinking ill and cutting asunder if they should at any time again incline towards me, such inclination would not receive such honour from God as is bestowed upon the faithful, for the stain of ill-thinking and treachery is a colossal stain.” [Anwar-ul-Islam, Ruhani Khaza'in, vol. 9, pp. 23-24]

Even today there are many Ahmadis who say that they believe and love the Promised Messiah<sup>as</sup>. But how far are they true in their affirmations. Or is it that Allah has already separated them from those who are the true friend of the Promised Messiah? By the Grace of Allah we stand firm by the teachings that we have received and understood. Trials may come but Allah talks to reinforce the heart by giving words of comfort. During these past weeks due to some trials that we are facing what soothing words Allah has not sent on the heart of his humble servant. At times He has said “*Kabhi nusrat nahin milti dare mawla se gandon ko. Kabhi zaya nahin karta wo apne neik bandon ko*”. We translate this as “those who are unclean do not receive any help from Allah and He does not destroy His good servants”. At critical moments He has revealed to me “*Sabroune Jameel Sabroune Jameel*” meaning “Excellent patience! Excellent Patience!”. Last week on waking up He revealed “*Hay sare rah par khara wo jo hai toumhare mawla karim- Neik ko kouch gham nahin go bara gardaab hai*” meaning “He who is your Noble Lord is standing on the road! Those who do good need not worry even amidst great commotions” There are also many other revelations. Even this morning several times it has been revealed to me “*Jenaka bil haqqe bashiranw wa nazira*” meaning “we have sent you with truth as a bearer of glad tidings and as a Warner”. Just because we do not publish our revelations it does not mean that we are not getting anything. Hazrat Massih Maood<sup>as</sup> has told us that getting revelations is one of the signs of proximity with Allah. He knows best what He does with us. We should learn to accept His will under all circumstances. One of these days as I woke up my attention was drawn to the whole poem “*Ek na ek din pesh*

*hoga tou fana ke saamne chal nahin sakti kissi ki kouche kaza ke saamne* ” For those who know under which circumstances Hazrat Masih Maood<sup>as</sup> wrote that poem and the advices that it contains, the poem is a great source of consolation to understand life circumstances. Similarly one of these days Allah revealed the whole of Sura “*Wazzoha wal layle iza sajaa*” to me. This was the sura that came after a long time after the first revelation that the Holy Prophet received. For those who are familiar with these circumstances, the message cannot be clearer. Allah has neither forsaken us nor is He punishing us.

Speaking about how members of Jamaat Ahmadiyya should be Hazrat Masih Maood<sup>as</sup> says:

O my friends! O my dear people! O ye the flourishing branches of the tree of my being, who enjoy the mercy of God Almighty for having entered into the covenant of Bai‘at with me, and are devoting your lives, your comfort and your properties to this cause! Though I am aware that you will deem it your good fortune to do whatever I say to the best of your abilities, I do not desire to lay down anything by myself as an obligation upon you, so that your service should not be the result of my directive, but should proceed out of your own free will. Who is my friend and who is dear to me? Who is it that recognizes me? Only he who believes that I am one commissioned by God and accepts me as such people ought to be accepted. The world cannot accept me because I am not of the world, but those whose nature has been invested with a portion of the other world accept me and will continue to accept me. He who turns away from me turns away from Him Who has sent me, and he who establishes a relationship with me, establishes a relationship with Him from Whom I have come. I hold a lamp in my hand. He who comes to me will surely partake of its light, but he who turns away, out of suspicion and ill-will, will be cast into the darkness. I am the citadel of security for this age. He who enters in it will become secure against thieves, robbers and wild beasts. But he who seeks to remain away from my walls will be confronted with death from every side and even his dead body will not be in peace. Who is it who enters my citadel? Only he who discards evil and adopts piety, and gives up crookedness and treads the path of righteousness, and frees himself from the bondage of Satan and becomes an obedient servant of God Almighty. Everyone who does so is in me and I am in him. But only he has the power to attain to this status whom God Almighty puts under the protection of the Purifying Self. The Purifying Self puts its foot in the hell of such a one’s ego and it cools down as if there had never been any fire in it. He then marches forward until the spirit of God Almighty dwells in him, and, with a special manifestation, the Lord of the worlds establishes Himself in his heart. His old humanity is then consumed and a new and pure humanity is bestowed on him, and God Almighty too becomes a new God and establishes a new and special relationship with him, and he is provided in this very life with all the pure necessities of heavenly life. **[Fat-he-Islam, Ruhani Khaza’in, vol. 3, pp. 34-35]**

This extract gives us an idea of how much effort an Ahmadi should put in order to be that follower that Hazrat Masih Maood<sup>as</sup> wanted him or her to be.

In the next extract that I have chosen for today Hazrat Masih addresses his opponents who spoke like the Ahmadi of today towards us. He gives a method to show good Muslims how to settle differences. He says:

“O Ye Muslim divines who denounce me as a liar and a disbeliever or are in doubt concerning me; it has occurred to me that I should approach you once more for a settlement. This does not mean that I shall compel you to accept my beliefs or modify them in any respect contrary to the comprehension that God has bestowed upon me. What I mean is that we should make a firm agreement that neither side,

including our respective supporters, will indulge in any kind of offensive language against the other, nor attack the honour of the other in speech or writing or by way of innuendo. If anyone from one side visits anyone on the other, he should be treated with due courtesy.... If my enterprise is not authorized by God, it will be destroyed; but if it is so authorized, no enemy can destroy it. To go on slighting this Community because its numbers are small is inconsistent with good morals. This is the time when our opposing divines should display their good manners, for when the membership of the Ahmadiyya Movement grows into millions and people of every standing, including some sovereigns, come into its fold, as God Almighty has promised, all this rancour and hatred will naturally disappear. But the courtesy and politeness that will then be extended to the members of the Movement will not be for the sake of God, and the gentle behavior of the opposing divines will not be considered as part of good manners. Now is the time to show good manners when the membership of this Movement is no more than a few thousands.... For the present there is no better plan for the settlement of these differences. Hereafter, whichever side has the support of God will gradually achieve supremacy. Truth first appears in the shape of a small seed and gradually grows into a big tree, which bears fruits and flowers among which birds which seeks the truth can relax.” [Majmu‘ah Ishtiharat, vol. 3, pp. 398-400]

Members of Jamaat Ahmadiyya mainstream will tell you that they are well versed in the teachings of Hazrat Masih Maood<sup>as</sup> and they know it better than we do. If that were the case they should have come forward with a proposal like the above one instead of adopting unislamic attitudes for which they are well known these days. But it is only people of understanding and who are keen to know more of the nature of truth who can make such proposals. But that is not the case with Jamaat Ahmadiyya these days. Most of its members know almost nothing about Jamaat Ahmadiyya’s main teachings because it is more difficult to learn and practice these teachings as Hazrat Masih has said above. May Allah keep us on the right path always. Ameen!