

FRIDAY SERMON OF IMAM ZAFRULLAH DOMUN

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Summary:

Translation/paraphrase of poem of Hazrat Masih Maood^{as}. Need to stay firm to Allah in life's changing circumstances and addressing our prayers to Him only. Purpose of the arrival of Hazrat Masih.

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

Last week I made a passing reference at the poem "*Ek na ek din pesh hoga tou fana ke saamne*" written by Hazrat Masih Maood^{as}. Since most probably most people are not quite aware in what circumstances he wrote this poem and the message of this poem I would like to say a few words on it today. In fact the words of the poem are as good and relevant today as it was yesterday and it will be in the future. This poem was written for a sincere Ahmadi Shaikh Mohammad Baksh of Gujarat when he was in dire financial difficulties. Due to the prayers of Hazrat Ahmad^{as}, Allah manifested His Grace and his financial difficulties eased. But the poem remains a source of consolation for anyone who recognizes Allah as his creator and knows that one day he or she will have to present himself or herself to Allah. The poem's message helps the reader to understand what is really important in life and how we should behave under life's changing circumstances.

In the first line we read "*Ek na ek din pesh hoga tou fana ke saamne*". We translate this verse as "One day for sure you will be finished" meaning that each one of us will one day face death. It might come early as when someone dies at a young age or it might come late when someone dies at the age of 122. In fact according to known records no one has up till now lived beyond 123years. So each one of us whatever our age today, sooner or later we will face death. This is a fact and "*chal nahin sakti kissi ki kuch kaza ke saamne*" which we translate as "no one can do anything against destiny." Allah has decreed our death. We will not live forever. But when are we going to die, no one knows but every day is drawing us nearer to our death. In the second line we read "*Chorni hoga toujhe dunya fani ek din-har koyi majbour hai hukme khoda ke saamne*". We translate as "one day you will have to leave this transient world –everyone has to submit to Allah's dictate". This line emphasizes what was said in the first line in some other words.

In the third line we read "*Moushtaqil rahna hai laazim eh basher toujhe ko sada –ranjo gham yaas o alam fikr o bala ke saamne*". We translate as "you have to remain steadfast always o man- in the face of anxieties, hardships, anguish, and misfortunes". Throughout our life we live through changing circumstances. We are

never in the same circumstances forever. Some of these circumstances are good and others may be bad from our perspective. But as someone who has accepted Allah to be the Lord one should bear everything that comes our way with patience and steadfastness. But it is Allah who gives us patience and in the next line Hazrat Masih Maood^{as} says: “*baargah hai Aizdi se tou na youn maayous ho – moushkilein kia chiz hai moushkil kousha ke saamne*” meaning “you have an appointment with Allah, you should not be so hopeless-what are difficulties to the One who can remove them!” These are words that create hope in someone who is surrounded by difficulties. He is reminded that Allah has power over all things. He can do whatever He likes if He wishes. In worldly affairs when one has an appointment with a powerful person, one feels pride about it because one feels that he will help to solve one’s problems. How far more should one feel at ease when one knows that one has constant rendez vous with He who is all powerful and has an immense reservoir of resources at His disposal and He can fulfill all our needs? In the face of hopelessness only the thought that Allah is all Powerful should fill our heart with great hope.

In the next line Hazrat Masih Maood says “*Haajatein pouri kareingeh kia teri aajiz bashar- kar bayan sab haajatein hajat rawa ke saamne*”. We paraphrase this line as follows “He will fulfill your needs Oh man! Address all your needs to the one who fulfills them”. Here again Hazrat Masih Maood^{as} is calling the attention of his disciple to real reliance on Allah and Allah alone and on no one else. In the Holy Quran Allah has told us to direct all our requests to Him and to no one else.

In the next two lines of the poem Hazrat Masih Maood^{as} gives the essence of how one should live one’s life. He says “*Chahiye touje ko mitaana qalbe se nakshe do’i –sar jhuka bas malik o arz o sama ke saamne*” meaning “ you should remove from your heart the trace of any other one – prostrate your head at the threshold of the one who is Master of the earth and the heavens.” This is the lifetime work of any true Muslim. He has to remove from his heart all but Allah. You might recall what I have already said somewhere that in my younger years once Allah revealed to me “make your heart a mosque”. Who stays in the mosque but Allah? This is what each one of us should try to do in our life. We love all for the sake of Allah. If it happens that we lose anything we have to understand that it is Allah who gave it to us and if He takes it back we have to submit to His will as Hazrat Masih most aptly says it “prostrate your head at the threshold of the one who is Master of the earth and the heavens”. In order to be able to remove all but Allah from our heart we need to spend more time praying to Allah.

In the next line he says “*Chahiye nafrat badi se aur neki se pyar –ek din jana hai touje ko bhi khoda ke saamne*” meaning “you should dislike evil and love virtue because one day you will definitely present yourself in front of Allah.” If one thinks about this verse one will understand the secret of a virtuous life. It is important for all of us to strive to avoid all sorts of evil and we should also try to practice all known virtues. At the same time we should be constantly conscious that one day we will be present in front of Allah where we will be asked about our behavior on earth. According to the Holy Quran that day will be a terrible day. When we apply logical thinking we fail to understand that one day we will be asked about our own actions on earth. But Allah is quite compassionate to us. He has given us the Holy Quran and from time to time He sends His own people through revelation to help others to reform themselves and prepare for the day when they will meet Allah.

Some people will tell you that they avoid the great sins like murder, robbery etc. But such people will not hesitate to speak ill of others or to say words that spread hate within society and they would not hesitate to break the ties of kinship. So when Hazrat Masih Maood^{as} advises us to eschew evil, he expects us to eschew all types of evil not only the big ones. If we think we are free and we have no account to give to anyone we would do whatever we like. But if we know that one day we will have to account for our actions we would be more careful about how we go about doing things.

In the last line Hazrat Masih^{as} says: “*Raasti ke saamne kab jhoot phalta hai bhala qadr kia pathar ke la'le be baha ke saamne*”. We paraphrase this line as follows:

“Falsehood can never prevail over truth- what is the value of a stone vis a vis the One who is Incommensurable.” This verse can be interpreted in many ways. We can take several types of meaning from it. One of these meanings may be as follows: Allah being Truth *per se* – nothing can prevail against Him. Whatever He decrees will come to pass. Whenever He sends someone with truth, the ideas of that someone will prevail over that of others who think they know better than him. This is what happens when Allah sent His prophets in the past and this is what happened with the arrival of Hazrat Masih Maood^{as}. Hazrat Masih explained truth as he understood it and no one can destroy the arguments that he has put forward in support of his contention. When Allah says in the Holy Quran “I and My messenger shall prevail”, it means that truth shall prevail even if most people do not accept it. The argument made cannot be refuted. This applied in the past and it applies even now. An argument is valid if it cannot be refuted. Its validity is not broken by application of social boycott or by a hate campaign. Compared to Allah everything else is insignificant like a small stone compared to a big mountain or an atom compared to the universe. Hazrat Masih Maood^{as} wants us to think about the Grandeur of Allah and to establish a good contact with Him so that we might equip ourselves with all that we need to face life’s trials.

This is part of my understanding of this poem which I have tried to share with you so that you might understand what the meanings could be when Allah reveals these words to the heart of His servant.

I wanted to speak also about sura “*Wazzoha wal layle*” which was also revealed to me today. But due to lack of time we postpone it for next week incha Allah. Instead I will read some more extracts for you from the writings of Hazrat Masih Maood^{as}. He is speaking about the purpose of his coming. When we read or hear these extracts we can understand what the purpose of the creation of Jamaat Ahmadiyya was and how much that purpose has been accomplished during the past 120 years. He says:

“I have been sent to strengthen the faith and to prove the existence of God Almighty to the people, for their faith has become weak, and they take life after death no more seriously than a fable. The conduct of every person proclaims that he has not the faith and trust in God and in the hereafter as he has in the world and its ranks and its resources. Tongues profess a lot but the hearts are suffused with the love of the world. It is the same condition in which the Messiah^{as} had found the Jews. As a characteristic of the weakness of their faith, the moral condition of the Jews had deteriorated greatly, and love of God had become cold in their hearts. The same is true in my time. I have been sent so that truth and faith may be revived and righteousness may inspire the hearts. This is the purpose of my advent. I have been told that heaven will once more come near the earth after it had moved far away. These are the reforms that I

have to bring about and these are the tasks for which I have been sent.” [Kitab-ul-Bariyyah, Ruha ni Khaza'in, vol. 13, pp. 291-294, footnote]

At another place he says:

I wish to state that God Almighty—having found this age full of darkness, and sunk deep in heedlessness, denial and paganism, and having observed the waning of faith, truthfulness, sincerity and righteousness—has sent me so that He may once again reestablish in the world the intellectual, physical, moral and spiritual verities, and to safeguard Islam against the onslaughts of those who design to harm this Divine garden in the guise of philosophy, naturalism, innovation, polytheism and atheism. [A'ina-e-Kamalat-e-Islam, Ruha ni Khaza'in, vol. 5, p. 251]

Again he says:

“The task for which God has appointed me is that I should remove the malaise that afflicts the relationship between God and His creatures and restore the relationship of love and sincerity between them. Through the proclamation of truth and by putting an end to religious conflicts, I should bring about peace and manifest the Divine verities that have become hidden from the eyes of the world. I am called upon to demonstrate spirituality which lies buried under egoistic darkness. It is for me to demonstrate by practise, and not by words alone, the Divine powers which penetrate into a human being and are manifested through prayer or attention. Above all, it is my task to re-establish in people's hearts the eternal plant of the pure and shining Unity of God which is free from every impurity of polytheism, and which has now completely disappeared. All this will be accomplished, not through my power, but through the power of the Almighty God, Who is the God of heaven and earth.” [Lecture Lahore, Ruha ni Khaza'in, vol. 20, p.180]

May Allah help each one amongst us to understand the purpose of our existence and may He grant us all the means to accomplish it.