

FRIDAY SERMON

of

Imam Zafrullah Domun

22nd February 2013

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

As you might recall, last week I started talking about the revelations that Hazrat Ahmad(as) received while he was in spiritual retreat in Hoshiarpur. I said that although he wrote a pamphlet on 20th February, yet this pamphlet was published in a newspaper only on 1st March 1886. Furthermore contrary to what we have been told until recently, the pamphlet was not known as the Green Pamphlet (*Shabze Ishtehaar*) as it had been wrongly assumed. We do not know much about when the retreat ended and what happened immediately after. But that much we know that Hazrat Ahmad^{as} was back in Qadian by mid-March the same year.

As you might have noticed I gave a translation of these revelations taken from *Tazkira*. But the English translation does not exactly refer to what Hazrat Masih Maood (as) had written. In the Urdu text he wrote “*so tujheh basharat ho ke ek wajiha aur paak larka tujheh diya jaega ek zakki ghulam(larka)tujhe mileh ga.....*” In the English translation, the brackets around the word “*larka*” have been removed. This small detail can be crucial in the shades meanings that can be given to this first sentence. At that time in the mind of Hazrat Masih Maood (as) there was no doubt that Allah was speaking about only one of his own children. Later on after the episode of Bashir First (of which more later) he would explain in the Green Pamphlet that “the words beginning with: ‘A handsome and pure boy; and ending with: He who comes from heaven; indicate a short life, for a guest is one who stays for a few days and then departs before one's eyes. The succeeding sentence refers to the Promised Reformer who was named Fazal in the revelation” (Green announcement p. 21 footnote, Tableegh Risalat Vol. I p. 141).

Even though Hazrat Masih Maood (as) received those revelations, yet how he personally interpreted them might not be thoroughly correct. Many times it has happened that the recipient of a revelation might misinterpret or misunderstand the meanings of what he was told. Even with the Holy Prophet (saw) this has happened. Hazrat Masih Maood (as) used to quote the hadith which says that the Holy Prophet (saw) saw in a dream that he was migrating to a place which had palm trees. He thought it would be Yemen but it turned out

to be Medina. There are at least two other examples which Hazrat Masih has given in his writings, but I will leave them for the time being.

In June 1886 Hazrat Masih Maood^{as} wrote a letter to Hazrat Maulvi Nooruddin in which he said:

“About four months ago it was conveyed to me that a son physically and spiritually strong, perfect in his manifest and hidden powers, will be bestowed upon me whose name will be Bashir. Up to now my own impression was that possibly that blessed son will be born of my present wife. Now I have received revelation to the effect that I will soon have to marry again and that it has been divinely determined that a pious and good-natured wife will be bestowed upon me who will bear children. What is surprising is that when this revelation was received I was bestowed in a vision four fruits, three of them mangoes but one of them very large of green color which did not resemble any of the fruits of this world. I conceive, though this is not yet confirmed by revelation, that that fruit which is not of the fruits of this world is the Promised Blessed son for there is no doubt that the interpretation of fruit is children. As there has been good news of a pious wife and simultaneously four fruits have been bestowed in a vision one of which is of a special kind, my mind is inclined to this interpretation. But Allah knows best (Letter dated June. 8, 1886 addressed to Hazrat Maulvi Nur-ud-Din, *Maktoobat Ahmadiyya* Vol. V No. 2 p. 6).

Here again we see that he understood that he would have to make another *Nikah* but we all know that such a *Nikah* never took place at all. Furthermore there is a mistake in the reference of this letter in Tazkira. They have written that the date of the letter written was 8th January 1886. It could not be. I have corrected it. It should be June 1886 because Hazrat Masih Maood^{as} said “about four months before”.

So when Hazrat Masih Maood(as) came back from his spiritual retreat from Hoshiarpur he wrote a pamphlet dated 22nd March 1886 in which he said that there are some people from Qadian who are trying to make others believe that his prophecy of 20th February was only a sham. They were saying that a son had already been born in his house and that was why he had made this prophecy to delude others. So Hazrat Masih Maood(as) wrote the pamphlet of 22nd March to tell all the people that there was no son in his house except his two sons from his first wife. He said that their age at that time was 20 and 22 years. The reference was to his son Mirza Sultan Ahmad and Mirza Fazal Ahmad. So he emphatically denied that there was any other newly born son amongst his household. But he said “*lekin ham jaanteh hein keh aysa larka bemojib wa'da elahi naw baras ke arsa tak zaroor payda hoga khwa jald ho khwa deir seh*”. We translate this sentence as follows “**but we know that such a boy will be born according to the promise of Allah within a period of nine (9) years either sooner or later...**” From this pamphlet what we need to keep in mind is that Hazrat Masih (as) has spoken about this period of nine years. In addition, to refute the unfounded accusations that they had leveled at him he gave the address of his father in law in Delhi where his wife was

at that time so that people might go and see if that boy had already been born. Since the objection was coming from people in Qadian he said that he could even pay for their fare to Delhi to make this inquiry and satisfy themselves. Speaking more about the importance of this prophecy he said:

“This is not only a prophecy it is a grand heavenly Sign which Almighty God has shown for demonstrating the truth and greatness of the gentle and compassionate Prophet, Mohammed, the Chosen One, peace and blessings of Allah be on him and his people. This Sign is a hundred times greater and better and more perfect and more exalted and more complete than bringing a dead person back to life. Such an event, the possibility of which many critics question, merely means to bring a spirit back to life by supplication to God. In this instance God, the Almighty has, through His great grace and benevolence and through the blessings of the Seal of the Prophets, peace and blessings of Allah be upon him and his people, by accepting the supplications of this humble one, promised to send such a blessed spirit whose manifest and hidden blessings will spread throughout the earth. It might on the surface appear like bringing to life a dead person but reflection would show that it is a far better sign than reviving a dead person. Reviving a dead person means to win back a soul through supplication but what tremendous difference there is between those souls and this soul. Those who are secret disbelievers amongst Muslims are not happy when they see the Holy Prophet’s miracles being accomplished. They feel much pained and wonder why such things have happened.....”

Hazrat Masih Maood(as) concluded by warning those people who wanted to attack him. In fact, he said, they were not attacking him but they were attacking his guide, namely the Holy Prophet Mohammad (saw). Such people should remember that they cannot darken the sun by throwing dust at it. Such actions would be useless. The dust could not affect the sun in the least and it would fall on their head and dazzle their eyes and they would be humiliated. However the light of the Holy Prophet (saw) will always be greater than the enmity that they manifest to him. No one can stop the sun from coming out at the time of day break.

I have given but the essential points made by Hazrat Masih in this pamphlet dated 22nd March 1886. But what is most important for us to remember is that it is the first time that Hazrat Masih Maood (as) spoke about the period of nine years for the birth of the son. We will have more to say on this matter, perhaps in a later sermon, Allah willing.

The next statement of Hazrat Masih Maood^{as} on this prophecy will be found in another pamphlet dated 8th April 1886 which was published in the newspaper *Riyaz ul Hind* dated 19th April 1886. Since Hazrat Masih Maood (as) had said in his pamphlet of 22nd March 1886 that the child would be born within nine years, some people objected and said that anyone could have a son within nine years. So he said that even if the period was doubled nine years it would not make any difference regarding the greatness of that child. Such a child would be born as a result of prayers made and he would have some specific characteristics. He then

said that he had prayed to Allah to ask for some explanations and Allah has told him on that very day that is 8th April 1886, that probably a son would be born in his house soon or in a following pregnancy of his wife. But yet he did not know and could not say if that child would be the promised child or if he would come at a later date. He further added that he was a weak human being and that he would explain only as much as he understood from Allah.

On 15th April 1886 a daughter was born in the house of Hazrat Ahmad(as) and he named her Ismet. But his opponents made a big fuss about this matter and they started saying that his prophecy was false because he was expecting a son and he got a daughter. So Hazrat Ahmad(as) wrote another pamphlet refuting the allegations of all his opponents and explaining his own point of view regarding the prophecy of 20th February 1886. I will read you some extracts from this pamphlet which I have rendered into English. He said:

“Every pure believer knows through personal experience that those who, with a sincere heart, vow a perfect loyalty to their Lord Allah, the Generous, Great is His Name have to endure several difficulties in proportion to their faith and patience. They are made to face very severe trials. They have to hear offensive words from those who are evil hearted. They have to bear all sorts and kinds of misfortunes and harm. Worthless people concoct several schemes against them. They make many kind of gratuitous accusations against them and they keep thinking of how to finish them. This is how Allah has always been treating those people whom He has graced with His Favours. Therefore those who are considered righteous and truthful in His eyes have always been bearing the offenses of the ignorant ones which they commit either by hand or by words. So since this is the common practice of Allah since long, it is incumbent upon us also to be thankful that we have been offended by our relatives and by those who are unknown to us. We should also be happy that in the eyes of Allah we have been considered worthy to be offended and persecuted while treading His Path. So to be thus offended in His Path is a cause of honour for us.....”

This short paragraph is the introduction to a long pamphlet in which Hazrat Masih Maood (as) explained that he stood by what was said to him in the prophecy of 20th February 1886. I have given this rendering so that members of Jamaat Ahmadiyya Al Mouslemeen might know how Hazrat Masih Maood (as) viewed the difficulties that he had to face in the path of Allah. If we say we understand his teachings better than others, so it is incumbent upon us to accept the difficulties that fall upon us because we have chosen this path. More on this matter in later sermons. May Allah enable each one amongst us to understand our responsibilities and may He help us to fulfill them in ways that are pleasing to Him *incha* Allah.