

FRIDAY SERMON

of

Imam Zafrullah Domun

1st March 2013

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

These days we are speaking about the Prophecy which Hazrat Masih Maood (as) wrote on 20th February 1886 but which was published as a supplement to the newspaper *Riyazul Hind* on 1st March 1886 in Amritsar. We understand from published materials that at the time of the publication of that prophecy Hazrat Ahmad's wife, Hazrat Amma Jaan was expectant because a girl was born on 15th April of that same year. We also understand that Hazrat Ahmad (as) expected a son to be born to his wife within a period of nine years who would be the Promised Son. It appears also from a letter that he wrote to Maulvi Nooruddin that he understood that the child would be born from another wife of his through another marriage.

At that time Hazrat Ahmad wrote:

“When a daughter was born and people made a noise to create a misunderstanding that the prophecy had been proved false I received the following revelation (Urdu): The enemy has made a pass but that pass will be frustrated; that is to say the opponents are shouting that the prophecy has been proved false but intelligent people will soon realize the truth and the ignorant ones will be put to shame (Al-Hakam Vol. VI No. 16 p. 7 April 30, 1902).”

But by 1st September 1886, the opponents of the Promised Messiah had raised a hue and cry to try to prove the falsehood of his assertions. They distorted his statements by saying that he had expected a son but he got a daughter. So he was forced to give additional explanations to tell his opponents that he never said that his promised son would be born out of the first or second or third pregnancy of his wife. He said that the child would be born within a period of nine years from the

publication of the Prophecy, that is to say, by 1895. This is how he had to write the pamphlet of 1st September 1886 of which I gave you the introduction in my last sermon. Furthermore in this pamphlet Hazrat Ahmad(as) wrote that nowhere had he said that this promised son would be born through the then pregnancy of her wife. He said that no one could show from any of his writings that the promised son should have been born by then. Briefly put that was the gist of that pamphlet.

The next development in this story will be on 7th August 1887. On that day a son was born to the Promised Messiah's wife and his name was Bashir First (*awwal*). So on that very day Hazrat Ahmad (as) wrote a pamphlet entitled "Good News" and distributed it to all and sundry. In it he said that the son whose birth he announced in the pamphlet of 8th April 1886 was born. He said Allah had told him clearly that a son would be born and the prophecy had been fulfilled. Furthermore he said that the *aryas* had been saying that they would accept a prophecy that proved to be true and that they were bound to accept this prophecy because it had been proved true. In addition Hazrat Ahmad said that the recipient of any revelation is more apt to understand his revelations. Others cannot have a better understanding of it than him. Since the *Aryas* objected to his prophecy they tried to make out other meanings from it. So he had to tell them about it. In the same pamphlet he reminded them of the content of the prophecy made in his pamphlet made 16 months earlier. Here we should note that in the pamphlet of 7th April 1886 he only said that he had prayed to Allah and Allah told him that soon he would be blessed with a son. But he could not say if he would come through the then pregnancy of his wife or the one that would follow. Furthermore he had said that he could not say that the son who would be born would be the Promised Son or not. All these points are quite important because when Bashir *Awwal* would die on November 4, 1888 people would say that the prophecy had not been fulfilled.

Here we should understand that the Promised Messiah prophesied regarding Bashir *Awwal* in his pamphlet of 20th February 1886 and also in his pamphlet dated 7th April 1886. It is quite important for us to understand that. You may refer to my previous two sermons to understand what really referred to him. However we should also note that the Promised Messiah spoke very highly of him. Here are some extracts about what he said of him:

- After the birth of that child (i.e. Bashir First) his inner purity and high qualities were referred to in the revelation. He was called Pure, Allah's light. Allah's sacred hand, holy Bashir, and God is with us. God gave him many names in the revelation, some of them being Bashir, Emmanuel, God is With Us, Mercy of the Lord and Hand of Allah in Beauty and Majesty (Letter

dated Dec. 4, 1888 Addressed to Hazrat Maulvi Noor Uddin, MaktoobatAhmadiyya Vol. V No. 5 pp. 45-50).

- God had revealed to me that this boy who had died (Bashir First) possessed the highest faculties and that his nature was completely shorn of worldly emotions and that he was filled with the light of faith, had a bright nature, a high destiny and a righteous soul. He was called the rain of mercy, Mubashir and Bashir and the Hand of Allah in Beauty and Majesty. Whatever God revealed of his qualities was personal to him, the external manifestation of which was not necessary (Green Announcement Dec. 1, 1888 pp. 7 Tableeg Risalat Vol. I pp. 127-128).
- One of the revelations concerning him (Bashir First) was (Arabic): Light has come to you and he is superior to you in his personal faculties (Letter dated Dec. 4, 1888 Addressed to Hazrat Maulvi Noor Uddin Maktoobat Ahmadiyya Vol. V No. 5 p. 50).

The next most important piece of writing of Hazrat Ahmad (as) about this prophecy is the Green Pamphlet written on 1st December 1888 just less than a month after the death of Bashir First. He wrote it in reply to objections raised by Lekhram who was trying to fool the masses that Hazrat Ahmad's prophecy about his son was groundless. This pamphlet has been translated into English and is available on www.alislam.org. I urge you all to try to read it. It will help us all to understand Hazrat Ahmad's mind in a better way.

He said he wanted to make it clear that the accusations that the opponents have been leveling at him and his deceased son are all baseless. He made it clear that he had never predicted that Bashir First would be the Promised son although he might have thought so. He based himself on the revelations that he received from Allah concerning the great characteristics of the child to think that he might be the Promised son. But he was never sure about that and he never published anything to that effect. Then Hazrat Ahmad spoke lengthily about how at times even prophets and saints might misunderstand their revelations despite their best efforts. He further said that revelation is a science and that at times one may be mistaken in making interpretations. But he made it clear that he had never misinterpreted his revelations concerning Bashir First. He said:

“The long and short of it is that the above mentioned statements of 8th April 1886 and 7th August 1887 are completely silent on what qualities the child would possess. They both testify that the matter was still unclear in the light of Divine revelation. It is true that in my announcement of 20th February 1886 the above mentioned qualities were attributed to a future child, in general terms and without being

very specific, but nowhere did I write that these qualities applied to the particular boy who was born on 7th August 1887. In fact, the announcement did not even specify the time or date of the child's birth. It is, therefore, the height of obstinacy and dishonesty to say that the announcements specified the deceased child as the bearer of these qualities. I have all those announcements in my possession, and I believe most of my readers have them also; if they can read them again they will be able to better judge for themselves.....”

Speaking of the great trials that prophets and saints have to face, he wrote:

“It is also wrong to think that errors of interpretation detract from the glory and majesty of Divine prophecies, or render them useless for the people, or that they are harmful to religion and its followers. If there happens to be an error of judgment, it only occurs by way of trial in the interim period [between the announcement of the prophecy and its fulfillment], and it is followed by such manifestations of the truth and such signs of Divine support as if a new day has dawned, and all the criticisms and objections of the opponents are laid to rest. But, before that day comes, it is necessary for the Messengers of God to face great trials and for their followers and the generation after them to be tried and tested, so that God may distinguish between the honest and the insincere, the steadfast and the wavering.

The trials which initially confront Prophets and Saints and make them appear dishonored despite their being loved and accepted by God do not come to disgrace them or destroy them or wipe their names off the face of this earth. Nor can this be their purpose, for how can God become the enemy of those who love Him and bring disgrace upon them? These trials, which appear with the ferocity of a roaring lion and cause darkness to descend all around, come upon God's chosen servants in order to raise them to the highest levels of acceptance and to open for them the finer dimensions of Divine knowledge. This has always been God's practice towards His servants, and it is substantiated by the entreaties made by David (as) in the Psalms, by the Gospel's account of Jesus' heartrending supplications during his time of trials, and by the humble supplications of the Holy Prophet (saw) that are recorded in the Holy Quran and the Traditions..... ”

Although Hazrat Ahmad was explaining the misunderstanding that had crept into the mind of the people because of the prophecies, he

made some very pointed remarks which are relevant for all of us. So I will quote them for you. He said:

“If past Prophets and Saints had not faced these difficulties, they would not have attained the high status they did through the blessings of their trials. Their ordeals set the seal on their perfect obedience, firm resolve, and readiness to offer the ultimate sacrifice. In the face of adversity they displayed wonderful steadfastness, complete obedience and true love. They were caught in terrible storms enveloped by darkness, shaken by earthquakes, ridiculed, and considered liars and deceitful and dishonorable, and deserted by everyone. For a time, they were even deprived of the Divine support in which they put all their trust, and all at once He seemed to withdraw His sustenance, as though in anger, and left them in difficulty and sorrow, as though they had become deserving of His wrath. He appeared indifferent to them and did not seem to care for them in the least, and seemed instead to show concern for their enemies. Thus their trial was drawn out and one ordeal was followed by another, and trials came upon them like torrential rain in a dark night, but they did not waver in their resolve and did not lose heart. In fact, the greater the trials that beset them, the faster they moved forward; and the more they were battered, the stronger they became; and the bigger the difficulties and dangers they faced, the greater the bravery and courage they showed. But they finally succeeded in their trials with flying colors, and were blessed with complete success due to their perfect sincerity, and were bestowed the crown of honour. All the objections of the unenlightened then vanished like vapor as though they had never existed. In short, Prophets and Saints are not free from trials, and have to face them more than others, but they always overcome them by the strength of their faith. Common people do not recognize them, just as they do not recognize God, and they are particularly vulnerable to deception when the loved ones of God are going through their period of trials, for they do not have the patience to wait and see what the future holds and are completely overwhelmed by the flood of deception. They fail to see that when God prunes a tree which He has Himself planted, He does not do so with the intention of destroying it, but only to help it grow and blossom so that it may yield as much fruit as possible. It is imperative for the inner purification and spiritual perfection of Prophets and Saints that they face these trials which serve as virtual uniforms by which these Divine soldiers are

known. Whoever wins anything in a manner contrary to this only succeeds to a degree and is not granted complete success.....”

We will continue *incha* Allah next week.