

FRIDAY SERMON

of

Imam Zafrullah Domun

15th March 2013

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

Last week we spoke about how the Ahmadiyya caliph speaks about the true teachings of Islam but yet neither he nor his missionaries and amirs and followers practice those same teachings. We said that in public the leadership of the Jamaat praises the teachings of Islam but in private (within the Jamaat) they fail to live up to those noble teachings of Islam. Being given that this is the state of affairs within Jamaat Ahmadiyya since sometime, Allah wishes to preserve the teachings that he gave Hazrat Masih Maood (as) and according to His *Sunnat* He continues to send His people to warn those leaders and their followers that they should correct their Qibla and they should tread the right path (*Siraat Mustaqeem*). Slowly some thinking and God-fearing Ahmadis will understand that matters cannot go on as it has been going on for the past fifteen years or so and, Allah willing they may turn to hear what we have to say. Ignorant leaders who are at the helm in the Jamaat will continue to spread their poison around until Allah starts giving them with greater regularity some of the punishments that they have been receiving since they threw us out of their Jamaat, whilst Allah kept us within His Jamaat.

Following on the Musleh Maood prophecy sermons, I will continue to speak today about the green pamphlet and what Hazrat Masih Maood (as) said in it. The main argument in that long pamphlet which we may also call a booklet was that people are wrong in their assessment of the prophecy made regarding a son because of the death of Bashir First. Continuing from where we left on Friday 1st March 2013, Hazrat Masih Maood (as) said:

“It is highly unfortunate that man should readily yield to suspicion and presuppose that all those who claim to be from God are cheats and swindlers and seek to serve their own interests. In time such beliefs make people harbour doubts about sainthood, and once they have rejected sainthood, they begin to have reservations about the status of Prophethood, and when that, too, has been rejected, they start doubting the existence of God and think that perhaps the whole concept is a baseless fabrication and a superstition that has gradually found its way into people’s minds.....”

Addressing people who are “truth seekers” and not just followers Hazrat Masih (as) continued:

“O you who love truth with your heart and soul, and you who hunger and thirst for it! Do understand that belief in sainthood and its essentials is the *sine qua non* for passing through this chaotic world with one’s faith intact. Sainthood helps to safeguard belief in Prophethood, and belief in Prophethood safeguards belief in God. Saints are like pegs that reinforce Prophethood, and Prophets are like nails that strengthen belief in the existence of God. Whoever fails to recognize a Saint will also not succeed in recognizing a Prophet, and he who does not recognize a Prophet will certainly fail to recognize God and is bound to be led astray. No amount of rational arguments and conventional knowledge will be of any avail to such a person.....”

Trying to know Allah has to do more with the heart rather than with the intellect. Philosophers (lovers of wisdom) are also seekers after truth. But for many such people their search has led them away from Allah who is the source of all truths, who is the Originator and Creator of all that is and will be. Allah has not left men totally in the dark. If people search for Truth with Allah's help they will find it and their heart will be content with what they will come to know. But such a search is based on hope and fear and faith. Intellectual or laboratory search alone will not suffice and that is why so many scientists and philosophers deny the existence of Allah. To help the people in the absence of a prophet , Allah sends them Saints. Unfortunately many are loathe to recognize these saints. It is about them that Hazrat Masih(as) is speaking.

Then Hazrat Masih Maood (as) went on to say that the death of Bashir First served its purpose. He explained it thus:

“Now, for the benefit of the people, let me also mention that the death of Bashir Ahmad was not wholly unexpected. Prior to his demise, God made it known to me, through His revelation, that the boy had served his purpose and would soon pass away.” Furthermore he said:

“There are two important means through which God sends down His grace and showers His spiritual blessings:

- i. He tests people through trials and tribulations, and then opens the doors of His mercy and forgiveness to those who show forbearance and remain steadfast in the face of these trials. He says: “but give glad tidings to the patient, Who, when a misfortune overtakes them, say, ‘Surely, to Allah we belong and to Him shall we return.’ It is these on whom are blessings from their Lord and mercy, and it is these who are rightly guided. ” (2:156-8) i.e., It is Our practice that We cause the believers to pass through great trials and tribulations, and We bestow Our grace and mercy to those who persevere and We open for them the paths of progress.
- ii. The second means by which God’s grace is manifested is that He sends His Messengers, Prophets, Imams, Saints and Khulafa, so that people may find the right path through their teachings, and attain salvation by following their example. Now, through my progeny, God has

willed to use both these means for manifesting His grace. First of all He sent Bashir so that He may bring glad-tidings to those believers who remain steadfast and may fulfil the connotation of his name Bashir [Bearer of Glad-tidings]. For the thousands of believers who, merely for the sake of Allah, shared the sorrow of his death, Bashir became a forerunner and an intercessor from God, and he brought them many hidden blessings. Divine revelation also made it clear that the Bashir who passed away did not come without a purpose, and that his death brought a new life to those who, solely for the sake of Allah, mourned his death and remained steadfast throughout this ordeal. In this manner Bashir became an intercessor for thousands of righteous and steadfast people; and the death of this innocent one, who came and went away, will atone for the sins of all such believers. In order to manifest the second method for bestowing His grace, God will send the second Bashir, as prophesized in the announcement of 10th July 1888, issued prior to the death of the first Bashir, in which God revealed to me that He will give me another Bashir who will be called Mahmood and will possess great resolve. [Allah creates what He wills].”

Now let us see what Hazrat Masih Maood (as) announced in the pamphlet dated 10th July 1888. That pamphlet was dedicated to replying to some objections concerning polygamy in Islam and about the prophecy concerning his nikah with Mohammadi Begum. In a supplement to that same pamphlet he announced that Allah had given him children and one of them will be the light of the faith. Allah has promised him another son whose name would be Mahmood Ahmad and he would show great determination in his work(*ouloul azam*).

Reverting to the Green Pamphlet Hazrat Masih Maood (as) said:

“Finally, let it be clear that I have complete and absolute trust in my Lord to take care of my affairs, and I am not bothered whether people are with me or against me, whether they accept my claim or reject it, whether they like me or hate me. Disregarding everyone, and considering everything, except God, to be as good as dead, I carry on with my mission. There are some from among our own people and belonging to our own religion who look disdainfully at what I am doing, but I make allowances for them knowing that what has been revealed to me has not been revealed to them, and the thirst that I feel has not been felt by them. “Everyone acts according to his own way. (17:85)

At this juncture, I would also like to mention that I have learned through some articles written by certain scholars that they do not approve of my revealing to other people the spiritual blessings and heavenly signs which I experience and which find their culmination in the acceptance of prayer and in Divine revelations and visions. They argue that all this is based on guesswork and surmise, and proves to be more harmful than beneficial. They also say that these phenomena are more or less common to all human beings, some even going so far as to suggest that they are experienced by all people in equal measure. They tend to think that religion and piety and establishing a relationship with God have nothing to do with such experiences, and that these are natural abilities common to all human beings, some even going so far as to suggest that they are experienced by all people in equal measure. They tend to think that religion and piety and establishing a relationship with God have nothing to do with such experiences, and that these are natural abilities common to all people. Whether one is a

believer or a disbeliever, pious or impious, one will possess these abilities more or less equally. This is their stated point of view and it clearly betrays the weakness of their intellect, their superficial thinking and their lack of knowledge. But when we go on to analyze their condition with the aid of true insight, we find that negligence and worldliness has completely eroded their ability to understand the matters of faith. Like lepers whose limbs begin to rot in the advanced stage of the disease, their worldliness has caused their spiritual faculties to fall into decay. They do not at all reflect upon religious truths and verities and are given to mockery and ridicule, doubt and suspicion. They are indeed so cut off from the truth, and so averse to seeking true knowledge, that they never once ask themselves why they have come into this world and what is the purpose of their existence. They indulge, night and day, in the pursuit of material things and have lost all consciousness of how far they have strayed from the truth. Even more unfortunate is the fact that they take their own fatal illness for health, and look down upon those who are blessed with true well-being. They do not value the excellences of Sainthood and of nearness to God, and have given in to hopelessness and despondency. Should they continue in this state, they are in serious danger of losing their faith even in Prophethood.....”

Speaking about a personal contact with Allah and receiving spiritual blessings Hazrat Masih Maood (as) said:

“But let me assure them that Islam possesses this wonderful spiritual quality that whoever follows its teaching, truthfully and sincerely, is blessed with special Divine communion, and experiences in his own self the signs of acceptance that other people never can. This is an inescapable reality and countless righteous people become privy to it through their own experience. But only those can attain these heights who truly and sincerely follow the Holy Prophet^{sa} and, casting off their earthly garb, don the heavenly robes. In other words, they kill their earthly passion and enter into a new life of Divine servitude. Even Muslims who are weak of faith have no affinity with these godly ones, let alone comparing them to disbelievers and sinners. Their condition is only revealed to those seekers after truth who remain in their company for some time.....”

Since this pamphlet helps us to have a look in the Promised Messiah's state of mind I have quoted lengthily from it. Members should read it and ponder over it. More *Incha* Allah next week.