

FRIDAY SERMON

15 November 2013

by Imam Zafrullah Domun

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

When one studies the writings of Hazrat Mirza Ghulam Ahmad (as) one can easily discern that he speaks with a rare God-given knowledge that can rarely be seen in others. In my sermons I try to share his insight with all our listeners and readers. Unfortunately not many people make it a duty to read him regularly. Those who cannot read are excusable. But those who can but do not do so should feel guilty for not doing what would have brought them plenty of spiritual benefits. Speaking about his writings Hazrat Masih Maood (as) has said:

“I tell you frankly that those who were given a new life by Jesus have died but those who will be given a new life through my hands will never die. If anyone else can speak those life-giving words that I utter and those words of wisdom which I pronounce then know it for sure that I have not come from God. But if you cannot find such wisdom and knowledge of God which are like the water of life to dead hearts elsewhere, then you have no excuse for turning your back on this spring which has been opened in the sky and which no one can close on earth.”(*Izaha Awhaam Rohani Khazain* Vol 3 Page 104)

This is an extract that I have rendered into English directly from Urdu. It is self-explanatory. We need not add anything to make what he says more explicit. As an Ahmadi Muslim or as a Muslim it is incumbent upon us to try to know more who is that person who is so confident of his mission that he can address the world thus. If we do nothing then we will be culprits in the sight of Allah. So we need to be very careful. Life is an enjoyment of a moment. It is incumbent upon us to understand what is useful and what is useless. Very few people can make that distinction. The Holy Quran makes it easy for every Muslim to make that distinction.

We learn also that the Promised Messiah(as) once said that “he who does not read my books at least three times suffers from a sort of arrogance.” So one can imagine how a follower of the Promised Messiah(as) should endeavour to do his or her best in trying to know what the Promised Messiah has said. You might be surprised to learn that there was an Ahmadi who declared that he had read the book “the Philosophy of the teachings of

Islam” more than hundred times. I do not at all think that this is an exaggeration. People who are interested in a book may read it over and over again and each time they would say that they are learning new points of wisdom. But to put things in perspective we should aim at reading with understanding with a view to implement these advices in our life or in order to just increase our understanding of his viewpoint. For an Ahmadi I think this should be a lifetime pursuit. Some might say that I keep repeating myself. The fact is that I keep telling the people that they should read the writings of Hazrat Masih Maood (as) because I am convinced that his writings will free their minds of all sorts of bias, rancour or ill will that has colored their thinking negatively. If members of Jamaat Ahmadiyya mainstream behave in an unislamic way in some aspects of their life ,it is I think because they are completely ignorant of what Hazrat Masih Maood (as) has really said. So if they read him they will know the truth and they will stop acting like the ignorant ones. Unfortunately instead of reading and knowing from the source they have delegated this task to other ignorant ones and hence they will never be able to attain light or real wisdom. In their heart is a disease and they do not want it to be cured and hence it goes on harming them.

Furthermore Hazrat Masih Maood (as) said **“he who does not listen carefully to Allah’s appointee’s or His messenger’s words or who does not thoughtfully study his writings has acted arrogantly. So you should strive that no type of arrogance should manifest itself in you so that you may not be lost and that you and your family altogether are saved.”** Similarly in one of his after or before prayers discourses he said “It is incumbent upon all our friends that they should read all our books at least once because knowledge is strength and with strength comes boldness.”

We see therefore that once he said that his followers should read his writings at least three times and here he says at least once. We will not say that there is a contradiction here because these were statements made at different times and they are reported. We may conclude that if we have read his writings at least once we have done our duty. But if we are able to devote more time to its study we will be better armed and we will not falter. So my advice to all young and old is to start this study of the writings of the Promised Messiah right now. Download the five volume of the **Essence of Islam** in English from www.alislam.org and devise a program of study for yourself for about thirty minutes daily and after sometime you will notice how much you are learning and how what you learn is changing your perspective on many matters from Allah to the Holy prophet (saw), to the Holy Quran and to the Jamaat as well.

These days many people spend long hours following many useless pursuits. Some may be watching TV serials for long hours. Others may be chatting and yet others may be watching unnecessary films on the internet. Many are engrossed in pursuits that harm themselves but they are unable to stop and they are too proud to seek help. I will advise all

such people to start reading the writings of the Promised Messiah (as) and try to practice what they read. Eventually they will see that their good deeds (reading) will so engross themselves that slowly they will start moving away from all their evil pursuits. Should anyone encounter more difficulties, I volunteer to help them if they are ready to listen to my advices.

All of us especially the young ones should know where we are going. Although it is incumbent upon all of us not to neglect our lot in this life we should not under any circumstance neglect the life to come. According to the Holy Quran the life to come is more important than this life and it needs more care. Sometimes we should accept suffering here with the hope that it will improve our lot in the hereafter. Unfortunately life in this world becomes so engrossing at times that it makes us forget the life to come. To combat this tendency Islam has incorporated in the day the five daily prayers so that we are reminded of Allah quite often because we have this tendency to forget. So we should all strive to lead such a life that puts Allah at the centre of everything that we do. We should strive to seek His pleasure and not the pleasure of the self. In order to please Him we should be ready to combat our self and not the other way around.

There is a need to know how to live well. It is our sincere belief that Islam teaches us to make a success of our life. So we should know its teachings and live our life accordingly. So we will read some more extracts from the Promised Messiah's writings where he enlightens us about Islamic teachings with the wisdom that he received from Allah. He says:

“Be it known, therefore, that faith means a sincere declaration of the acceptance of the message of a Prophet, out of righteousness and as a matter of wise precaution, purely on the basis of goodwill. That is to say, to proclaim acceptance whole-heartedly, finding that certain reliable factors point in that direction, without waiting for perfect and conclusive proof. The stage when perfect reasons and conclusive arguments become available in support of the truth is designated the stage of certainty through knowledge. When God Almighty, out of His special bounty, should in an extraordinary manner bestow the lights of guidance, and should acquaint a creature of His with His favours and bounties, and should bestow reason and knowledge from Himself, and opening the doors of visions and revelation should disclose the wonders of Divinity, and should reveal His beauty as the Beloved, that stage is designated understanding, or in other words, certainty by sight and is also called guidance and insight. When, in consequence of the profound effect of all these experiences, the heart of a lover of God is surcharged with love and devotion to a degree where his whole being is saturated with delight, and heavenly light totally envelops his heart and excludes all darkness and constraint, so that, on account of the perfection of his love and devotion and the climax of his sincerity and loyalty, misfortunes and calamities become a source of delight and sweetness for him, that stage is designated as the stage of being at rest. It is also called salvation, deliverance or certainty by realization. All these ranks are granted after arriving at the stage of faith. One who is firm in one's faith

progressively achieves these ranks. But one who does not adopt the way of faith and demands conclusive, certain, and patent proof of every verity before accepting it, has no relationship with the way of faith and can never become the recipient of the grace of that Almighty and Self-Sufficient Being. It has ever been the way of Allah—and this is a fine point of the appreciation of the Divine over which the fortunate ones should reflect—that merit and heavenly grace follow only upon faith. The true philosophy of this way is that in the primary stage of faith a person should avoid a long series of doubts and denials regarding the acceptance of the Absolute Self-Sufficient One, and His power and His promise, and His warning, and His revelations, and His mysteries. For the maintenance of the condition of faith, on which all merit depends, it is necessary that God Almighty should not display all matters of faith as plainly as other realities become apparent to everyone.”(Surma Chasma Arya RK Vol 2 p70-80)

In another book he develops this subject thus:

“Faith means acceptance at a stage when knowledge is not yet complete, and the struggle with doubts and suspicions is still in progress. He who believes, that is to say, has faith, on the basis of probability and likelihood and despite weakness and the lack of perfect means of certainty, is accounted righteous in the estimation of the Supreme One. Thereafter, perfect understanding is bestowed on him as a bounty, and he is given to drink of the cup of understanding after partaking of faith. When a pious one, on hearing the call of a Messenger, a Prophet or a commissioned one of God, does not just go about criticizing, but takes that portion which he can recognize and understand on the basis of clear proof the means of acceptance and faith, and considers that which he is unable to understand as metaphorical or allegorical, and thus removing all contradiction out of the way, believes simply and sincerely, then God Almighty, having pity on him and being pleased with his faith, and hearing his supplications, opens the gates of perfect understanding for him and leads him to perfect certainty through visions, revelation and other heavenly signs.[Ayyam-us-Sulh, Ruhani Khaza’in, vol. 14, p. 261]

If we pause and reflect we will understand clearly how Allah will deal with us. Out of their reason many may find faults with our claim. But, as per the saying of Hazrat Masih Maood (as) faith opens the way to full understanding and not sterile reasoning. Developing this subject further he says:

“The Word of God directs us: Have faith and you will be delivered. It does not tell us: Demand philosophical reasons and conclusive proofs in support of the doctrines that the Holy Prophet (peace and blessings of Allah be upon him) has presented to you, and do not accept them until they are established like mathematical formulae. It is obvious that if the teaching of a Prophet is to be accepted only after being tested by the canons of current knowledge, that would not be faith in the Prophet; inasmuch as every verity when it is established clearly, becomes binding, whether it is set forth by a Prophet or by anyone else.”

More on new extracts next week incha Allah.