

FRIDAY SERMON

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by Imam Zafrullah Domun

Main points: Extracts from Promised Messiah's book *Braheen Ahmadiyya*. The need for certainty of knowledge of Allah. The need for Revelation. Ibrahim Adham. Why you should try to read the book .

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

Members will recall how many times we have spoken about the book of Hazrat Masih Maood (as) "*Braheen Ahmadiyya*" which was written in several parts. Recently the mainstream Jamaat has translated the first three parts in English and it is available on the net for anyone to read. I suggest that you all make it a duty to read the book. It is full of very interesting observations of Hazrat Masih Maood (as). In addition one can appreciate what kind of knowledge he was given by Allah. Moreover we should remember that he tried to supply cogent Arguments in Support of the Divine Origin of the Holy Quran & the Prophethood of the Holy Prophet Muhammad (saw). How far he succeeded in this attempt can only be gauged when one has read the book thoroughly and meditated upon it as well. You will recall that this book was highly appreciated by a friend of Hazrat Masih Maood (as) who later turned out to be his greatest enemy in the following words:

"In our opinion, keeping in mind this age and its circumstances, this is a book the equal of which has not been published in Islam to this day, whatever might happen hereafter. The author has proved himself so steadfast in the service of Islam through his pen, his money, his tongue, etc., that few such instances are to be found among the Muslims. If anyone should be disposed to consider our language an instance of Asiatic exaggeration he should point out at least one book which refutes the opponents of Islam, particularly the Arya Samaj and Brahmo Samaj, so emphatically and forcefully and should name three or four such helpers of Islam who are determined to serve Islam not only with money, pen and tongue but also with their persons and who have challenged the opponents of Islam and those who deny the possibility of revelation to come and satisfy themselves that the challenger is himself a recipient of revelation."

His name was Molvi Hussain of Batala. He further added in his review of the Book:

"The author of *Braheen Ahmadiyya*, according to the testimony of friends and foes, regulates his life according to the law of Islam and is a pious and truthful person. It is well known that satanic suggestions are mostly false

but not one of the revelations received by the author of *Braheen Ahmadiyya* has been proved false up to this day. They can not, therefore, be considered satanic suggestions. Can any Muslim follower of the Quran believe that Satan can be given knowledge, like the Prophets and the angels, of that which is hidden so that not one of his disclosures of the hidden should lack truth?" *Ishaatas Sunnah*(V01. VII, Nos. 6-11)

This Mohammad Hussein was the same person who would strive to have Hazrat Masih Maood (as) declared a *kafir* when he declared that Allah had sent him as the awaited Promised Messiah. Anyhow friends who become deadly enemies are a common happening in the world. For today we will read some extracts from this most important book of Hazrat Masih Maood (as).

“There is no doubt that the definite good end of man— whereby he can have real hope of salvation—depends on having perfect certainty in the existence of the True Creator, His Omnipotence, and His promise of reward and punishment. This is a matter that cannot be achieved by the mere study of creation.

To attain such certainty, one requires a divinely revealed Book, the like of which is beyond the power of man to produce. To make this statement properly understood, two points need to be elaborated: first, why perfect hope of salvation is dependent upon perfect certainty; and second, why such certainty cannot be attained through the study of creation alone.

So it should first be understood that perfect certainty means a true and positive belief whereby no room for doubt is left, and one's heart is fully convinced of, and satisfied with, the matter that was to be ascertained. Any belief that falls short of this criterion cannot be called perfect certainty. It can only be called conjecture or, at best, a probable hypothesis. The reason why the real hope of salvation rests only on perfect certainty is that salvation can be attained only if one gives precedence to his Benevolent God over everything belonging to this world—its pleasures, its comforts, its wealth and riches, its relationships, and even one's own self. No love should supersede the love of God. But such is the plight of man that, instead of following the path on which his salvation depends, he loves things that necessarily cause his heart to deviate from God. Moreover, he has such an overwhelming love for these things that he believes with certainty that his comfort and well-being depend upon these relationships. Not only does he believe this, but he actually observes and experiences these pleasures with perfect certainty, and has no doubt whatsoever of their existence. So, it is obviously impossible for him to wholeheartedly turn towards God until he has the same degree of certainty about God—and in the pleasure of meeting Him, His reward and punishment and His

favours—as he has about the property of his house, the money he has locked away, the orchards he has sown with his own hands, the property he has acquired and inherited, the pleasures he has experienced and tasted, and the enjoyment of the company of his bosom friends. After all, a weak presumption cannot override a powerful conviction.

It is also established beyond doubt that when a person who, having greater faith in this world than in the Hereafter, is about to leave this transitory abode—and the critical time that is called the agony of death suddenly descends on him to sever his ties with this world and its known pleasures that he enjoyed therein, and when death separates him from his dear ones whom he saw every day, and when the time comes for him to leave behind all his riches and wealth which he regards as his possessions—at that moment it is impossible for his thoughts to remain focused on God the Exalted. However, he can do so only if he has the same—nay, greater—degree of conviction about the existence of God, of the pleasure of meeting Him, and of His promise of reward and punishment. If, in the last moments of his life, he does not have such certainty as can help him ward off his worldly thoughts, his end is likely to be an undesirable one.”

Furthermore he adds:

“The point that the study of creation alone cannot lead to perfect certainty is proven by the fact that creation is not a book wherein one can read plainly that all these things have been created by God, that God in fact exists, that the joy of meeting Him is the ultimate bliss, and that He will reward those who are obedient and punish the transgressors. Rather, when one observes Allah’s creation and finds the design of this universe to be perfect and flawless, one can only conclude, by way of conjecture, that there ‘ought to be’ a Creator of this creation. However, there is a great difference between the import of ‘ought to be’ and ‘is’. There is an element of doubt in ‘ought to be’ and it does not bring about the degree of certainty that ‘is’ does. When a person says by way of conjecture that such and such a thing ‘ought to be’ he means to say only that it has to exist so far as his reasoning is concerned, but he is unable to say whether or not it actually exists. This is why all those who have restricted themselves to the study of nature have never agreed upon a conclusion—neither do they now, nor will it be possible in the future. Granted, if it were written somewhere in the heavens in bold, bright letters, ‘I am God, the Matchless and Peerless, who has created these things, and shall reward the good and punish the evil for their deeds,’ the study of creation would then result in perfect certainty regarding God’s existence”

Almost 130 years have gone by since these lines were written. Since then Science has made great progress in understanding nature and even the Universe, but most of these

scientists have not been convinced that there is a God. Many of them have said that they do not believe in any God who has created the universe. So the knowledge of which Hazrat Masih Maood (as) is speaking is not found in Nature but rather in the Holy Quran and in establishing a personal relationship with Allah. Then He reveals Himself as the Promised Messiah said:

“Gentlemen!! Think hard and you will realize that to arrive at complete certainty without revelation is not possible. Nor is it possible to escape error, or to base oneself truly on *Tauhid*, or to overcome one’s passions. It is revelation through which we are able to affirm that God ‘is’, and the whole world is proclaiming that ‘He is, He is’. It is revelation which, from the very beginning, has inspired the hearts with the assurance that God ‘is’. It is through revelation that worshippers find delight in worship and the faithful are satisfied with regard to the existence of God and life after death. It is revelation which enabled millions of righteous people to leave this transient world with great steadfastness and with the passionate love of Allah.” (p. 52)

You will be surprised to learn that in an introduction to the book the actual caliph quoted this extract about the need for revelation to have certainty in faith. One wonders how come someone might even quote Hazrat Masih Mood (as) about the need for revelation and deny it when followers of Hazrat Masih Maood (as) are saying that they are receiving it especially to correct mistakes that are being made by the present leadership of the Jamaat. The discrepancy between words and deeds is too flagrant. An end should be put to it. Hazrat Masih Maood says further:

“It is indeed revelation whose truth has been attested to by the seal of the blood of thousands of martyrs. Indeed, it was the magnetic pull of revelation that led kings to wear the garb of beggars and motivated many a wealthy person to adopt the life of a hermit. Through its blessings, countless unlettered, illiterate and old women left this world with the intense zeal of faith. This is the sole ark that carried many over the troubled waters of creature-worship and skepticism, and landed them upon the safe shores of *Tauhid* and perfect certainty. It alone is the friend of one’s last moments, and is the helper in times of crises. However, the harm done to the world by the veil of reason alone is not hidden from anyone. Tell me what was it that made Plato and his followers deny that God is the Creator? What made Galen doubt the survival of souls after death, and reward and punishment in the Hereafter? What made philosophers deny that God has knowledge of everything down to the last detail? What made great philosophers worship idols? What led to the sacrifice of roosters and other animals before idols? Was this not due to reason unaccompanied by revelation?”

The king who became a Sufi is most probably Ibrahim Adham of Balkh. He was born in Kufa. One night he heard something on the roof of his palace. He asked who was there. Someone replied "I am looking for my camel?" he said "How can one look for a camel on the roof of a house? He received another reply "How can one look for God in a palace?" He understood it to be a sign and warning from Allah. He left his palace in search of Allah. He is reputed to be a great Saint in Islam. Most probably Hazrat Masih Maood (as) was referring to him. Allah knows best. I have told you this story as I read it when I was a young man. I have quoted from memory.

So take some time and reflect on the extracts that I have shared with you. I hope they will kindle a desire in your heart to read the whole book *incha* Allah because it is now available in a language that you understand. When I tried to read the book when I was young it was quite difficult to read. To read one page I had to open the Urdu dictionary several times. But I persisted and read quite a portion. I was never able to finish it then. Today this treasure is available. I encourage all those who can to read it. May Allah open your heart and our heart to true knowledge. Ameen